

Chinese Bible Words

Introduction

The main Bible version used in this dictionary is the **新标点和合本** xinbiaodian heheben published in Nanjing, China. For convenience the dictionary also includes some terms only used in the **现代中文译本** xiandaiben and **当代圣经** tangdaiben.

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CHINESE-ENGLISH IN A-Z ORDER

中文词 pinyin : **英文翻译。中文解释说明**

A

阿爸 aba : Abba. Aramaic word for father, equivalent to 'papa' or 'daddy'. A more familiar, affectionate approach to prayer was to address God as 'Abba': "Because you are sons, God sent the Spirit of His Son into our hearts, the Spirit who calls out, "Abba, Father". So you are no longer a slave, but a son; and since you are a son, God has made you also an heir." (Galatians 4:6-7).

阿拉法和俄梅戛 Alafa he Emeijia : Alpha and Omega. The first and last letters of the Greek alphabet. Figuratively, Jesus (Revelation 21:6).

阿拉梅语 Alameiyu : Aramaic. A dialect of Hebrew spoken in Jesus time. Also a modern name for **迦勒底语** jialediyu.

阿们 amen : amen. Hebrew word meaning 'truly' and is connected with the Hebrew word for 'truth'. Usually said after a public prayer to say 'I agree'. If someone does not agree, he does not need to say 'amen'. "Praise be to the Lord, the God of Israel, from everlasting to everlasting. Let all the people say, 'Amen!'" (Psalm 106:48). In Isaiah 65:16 God is twice described as the God of Amen ("the God of Truth"). The New Testament Greek word is a transliteration of the Hebrew, and is frequently used by Jesus in the phrase: 'I tell you the truth' for example in John 5:24,25. It is also used as a title of Jesus. In Revelation 3:14 Jesus says: "These are the words of the Amen, the faithful and true witness, the ruler of God's creation". Paul said that in Jesus all things were secure: "For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God. Now it is God who makes both us and you stand firm in Christ." (2 Corinthians 1:20-21).

爱敌人 ai diren : to love one's enemy. The Law of Moses taught "love your neighbour as yourself" (Leviticus 19:18). Jesus taught "Love your enemies" (Matthew 5:43). Jesus gave the disciples a new commandment: "Love one another as I have loved you. Greater love has no man than this; to lay down his life for his friends" (John 15:12-14)

爱席 aixi : love feast. Common meal celebrated weekly in the early church (Jude 1:11 CUV), see **爱筵** aiyan.

爱筵 aiyan : agape meal. A name used in the early church for the breaking of bread **掰饼** baibing. The phrase aiyan is used only once in the original Greek New Testament (Jude 1:11), but is sometimes used elsewhere in translations (for example Acts 20:7 TCV where the CUV has juhuibaibing)

埃洛 埃洛希姆 ailuo ailuoximu : el, elohim. Understanding of this Hebrew term is complicated by the fact that Hebrew language shows number not always in the noun but in the verb. An example in English is the difference between 'the sheep is white' which is singular referring to only one animal and 'the sheep are white' which is plural referring to many animals. The noun 'sheep' can be singular or plural, but 'is' must be singular while 'are' must be plural.

1. When the word is simple singular (Hebrew 'el') it can refer to any god, pagan or

the true god.

2. When the Hebrew plural is used with a plural verb this is the normal word for pagan gods. The -im ending is the usual Hebrew plural for masculine nouns, while -ot is the Hebrew plural for feminine nouns.

3. Most confusing is that when the plural noun form **埃洛希姆** ailuoximu is used with a singular verb it is not plural but still singular. Plural elohim with a singular verb is the normal Hebrew word for 'God' when the God of Israel is referred to. This use of the plural form indicates majesty and respect (it is something like the Queen of England who refers to herself with the plural 'we' not singular 'I' in English). For example in the sentence: "Hear, O Israel: The LORD our GOD, the LORD is one." (Deuteronomy 6:4).

This unusual feature of Hebrew language is called 'the plural of eminence' (English 'the plural of majesty') and can be found with other words as well as elohim. For example the following terms are all plurals of eminence: "shengzhe" Hosea 11:9 "zhishengzhe" Proverbs 30:3 (Hebrew 'kadoshim'), 'zhigaozhe' Daniel 7:18 (eleiyonim). Other plurals of eminence are 'great lord' (adonim) and 'great master' (baalim). In all these cases the noun appears to be plural but is used with a singular verb.

4. It is possible that when angels represent God, they are sometimes referred to by the title elohim (compare Genesis 32:24-30 with Hosea 12:2-4). However the only time in the Bible where elohim is translated 'angels' is Psalm 8:5 "ni jiao ta bi tianshi weixiao yidian". Here the CUV and TCV, like the English Bible, are following the Greek translation of the Old Testament not the original Hebrew text, (suowei qishiren xilawen jiuyue shengjing). The Hebrew text of Psalm 8:5 actually says "ni jiao ta bi Shangdi weixiao yidian". Likewise Hebrews 2:7 quotes this verse according to the Greek translation not the Hebrew text, but it is not certain if the writer of Hebrews is confirming the accuracy of the Greek Old Testament translation, or simply dealing with a problem that a mistaken translation had caused leading some Jewish Christians to think Christ was less than angels.

5. In the Old Testament Elohim is occasionally used for those men who represented the authority of God in the nation of Israel - the judges. For example "dao shenpanguan nali" in Exodus 21:6 is literally "dao Shangdi mianqian". Likewise "Thou shalt not revile God" (Exodus 22:28) could in fact mean "Do not revile the judges". Similarly Psalm 82:1: "Shen zhan zaiyouquanlizhe de huizhong; zai zheshenzhong xing shenpan" could be read as "zai shenpanguan zhong xing shenpan". Jesus quoted a later verse from this psalm (82:6) to the Jews who accused him of blasphemy because he said he was God's son: "Is it not written in your Law, 'wo hui shuo nimen shi shen'?. If He called them "gods", to whom the

word of God came—and the Scripture cannot be broken—what about the one whom the Father set apart as His very own and sent into the world?" (John 10:34–36).

埃及 Aiji. Egypt. The Land of Israel's Slavery. One of the earliest great powers of the ancient world, Egypt features frequently in the Bible. The history of Egypt is widely known and understood, and it is used as the basis of reference for establishing the dating of early history. Nonetheless there are some uncertainties and inconsistencies in Egyptian chronology, and it is difficult to relate Egyptian dating to other contemporary historical accounts, particularly to the Bible.

Egypt was a powerful nation in the Nile delta, and at times conquered surrounding nations. Its power lay in its ability to grow wheat abundantly in the fertile Nile valley to feed itself and other nations. Egypt was defeated by the Assyrians, but rose to prominence again within the Roman Empire. The city of Alexandria on the Nile delta became an early seat of learning for the Christian Church.

Egypt was a great nation at the time that Abraham left Chaldea, and he found refuge there from famine (see Genesis 12:10), as did also his descendants (see Genesis 46:1–3). In Egypt the family of Israel grew into a very large community, and God brought them out under Moses into their own land. When Israel had become a settled nation in the land of Canaan, the Israelites frequently found themselves allied to Egypt (see 1 Kings 9:16) against more powerful nations to the north, although this was contrary to God's instructions. There were also occasions when they joined an alliance against Egypt (see 2 Kings 23:29–30). Egypt is referred to in the Bible as a godless place, and as a nation not to be depended upon for help (see Isaiah 31).

鹤鹑 anchun : quail. A type of bird given to the Israelites for food in the wilderness (Exodus 16:1–36).

安舒的日子 anshu de rizi : times of refreshing. A reference to the second coming of Christ and the establishment of his kingdom (Acts 3:19 CUV).. – see Shen de guo.

安息年 anxinian : the Sabbath year. Under the law of Moses every seventh year the land was to be left unsown (Leviticus 25:1–7).

安息日 anxiri (literally 'rest-day') : the Sabbath. The period from dusk on Friday to Saturday afternoon when the Jews did not do any work. In the modern Chinese calendar Monday is day one and Sunday is day seven, but in the Jewish

calendar the day started at dusk and finished in the afternoon. Friday evening was the start of the Seventh day. Saturday evening was the start of the first day.

安息日会 anxiri hui : Seventh Day Adventists. A church which observes part of the law of Moses including meeting on the sabbath (seventh day of the Jewish week from Friday evening till Saturday afternoon). But note that the early church met on Sunday, the first day of the week (see Acts 20:7 and 2 Corinthians 16:2).

奥秘 aomi : mystery. A word used 27 times in in the New Testament. Usually the context shows that although the truth was a mystery before Christ came, now the mystery has been revealed. (e.g.: Ephesians 1:9, 3:3-4, 3:9, 5:32, 6:19, Colossians 1:26-27,2:2,4:3,)

B

八福 bafu (literally 'eight lucks') : Title given in some editions of the CUV to the Beatitudes (Matthew 5:3-11), despite the fact that there are in fact nine, not eight, blessings, so the name **九福** jiufu 'nine lucks' would be more appropriate.

Matthew 5:5 is translated well in the CUV (**他们必承受地土** tamen bi chengshou ditu - they shall inherit the land), but translated less well in the TCV where ditu 'land' is paraphrased as Shangdi suo yingxu de changye, 'God's promised inheritance'. Matthew 5:5 is a quote from Psalm 37:11.

巴 ba bar. An Aramaic name prefix meaning 'son of'. For example **西门巴约拿** ximen ba yuena (Matthew 16:17) actually means **约拿的儿子西门**.

巴别塔 Babie da : The Tower of Babel where the languages of mankind were confused (Genesis 11:1-9). **巴别** is simply another spelling of **巴比伦** Babilun.

巴比伦 Babilun : Babylon 1. Ancient kingdom of Babylon in modern Iraq (Psalm 137:1). 2. Figuratively, a sinful nation. (Revelation 17:5) The Capital City of Evil.

The Book of Genesis attributes the beginning of Babylon as a centre of civilisation to Nimrod some time before 2300 BC. "...that is why it is said, 'Like Nimrod, a mighty hunter before the Lord.' The first centres of his kingdom were Babylon,

Erech, Akkad, and Calneh in Shinar." (Genesis 10:9-10).

Because of the godless pride of the inhabitants, God 'confused' their language, causing communication difficulties, which led to the people being scattered abroad throughout the earth, and the city fell into disuse (see Genesis 11:1-9). The city was rebuilt and reoccupied more than once over the centuries, and came to prominence under King Nebuchadnezzar as the capital city of the Chaldean Empire in about 650 BC. The Babylonian people became a powerful nation and Babylon a great city state at the centre of a vast empire. It was famed for its buildings, and for being a centre of learning, particularly science, medicine, mathematics, astronomy, astrology and all forms of magic connected with pagan religion. Babylon is thought to be the source of belief in the immortality of the soul, everlasting rewards in heaven and punishment in hell. Under Nebuchadnezzar the Babylonians conquered Judah, destroyed Jerusalem, and took the people captive. The Empire came to an end when the city was taken by the combined forces of the Medes and Persians under their ruler Cyrus in the year 539 BC.

From that time onwards the city declined from being one of the wonders of the ancient world to an unrecognisable heap of ruins. It may have existed in some form in New Testament times because the apostle Peter sent his first letter "from the church at Babylon". This may be the place referred to in the Old Testament, or it may be a Christian code name for Rome, which was held to have inherited all that was undesirable from the ancient Babylon. In the Book of Revelation, Babylon symbolises all that is opposed to God in this age, and the fall of "that great city Babylon" at the return of Christ is described: "After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. With a mighty voice he shouted: 'Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit....'" (Revelation 18:1-2).

By the 4th century AD the city had re-established itself to some extent as a centre for idolatry. 19th Century archaeologists had difficulty in finding and identifying the ruins of Babylon, but in recent years the excavations have been intensified due to the interest of Saddam Hussein who sees himself as a present day Babylonian Emperor, and the restorer of the former glories of his people.

掰 饼 baibing : breaking of bread (Acts 2:46)

百 夫 长 baifuzhang (literally '100-men-chief') : a centurion. Officer in the Roman army.

巴拉巴 Balaba : Barabbas. An infamous bandit whom the Jewish crowd chose to live instead of Jesus (Matthew 27:16). The name Barabbas is Hebrew for 'Son of the Father' and is a nickname not his real name. This suggests that he was possibly a Jewish revolutionary rather than a common criminal.

巴兰的驴 Balan de lu : Balaam's donkey. A donkey which God made speak (Numbers 22:28-30). Other miracles involving animals in the Bible include the fish which God made swallow the prophet Jonah, the herd of pigs which Jesus made drown in the lake, and a coin being found in a fish's mouth.

巴力 Bali : Baal. Canaanite word for 'Master'. The name of many pagan gods (Exodus 14:2). Baal was the common name of the many local idols of the Canaanite nations. 'Baal' is frequently linked to a place name, identifying the idol as the local god of that area. The name means 'lord' or 'master'.

Israel encountered Baal worship as they crossed the Jordan and entered the Promised Land. God instructed Israel to destroy utterly both the idols and the Baal worshippers, but this they failed to do, and after the death of their leader Joshua, were frequently involved in Baal worship themselves.

"Joshua the son of Nun, the servant of the Lord, died... And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." (Judges 2:8-13, KJV).

Elijah the prophet challenged the priests of Baal in the name of Jehovah and they were totally discredited: "Elijah went before the people and said, 'How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him.'" (1 Kings 18:21)

半尼其 Banniqi : Boanerges. Hebrew nickname meaning 'Sons of thunder' (**雷子** lei zi). Jesus gave this nickname to James and John because of their stormy personality (Mark 3:17).

保惠师 Baohuishi the Advocate : A name for the holy spirit found four times in the Gospel of John (John 14:16, 14:26, 15:26, 16:7 CUV). The Advocate is also called "The spirit of truth" three times (John 14:17, 15:26, 16:13). The passages use the language of personification, but that does not mean that the Advocate is a

person. Some people think that the Advocate refers to the Spirit gifts given at Pentecost, but the Gospel of John records the giving of the spirit without any gifts on the resurrection Sunday (John 20:22). A third possibility is that the baohuishi is Jesus himself in his new role as zhongbao (mediator). In the original Greek the word zhongbao in 1 John 2:1 (CUV) is the same title, **保惠师** baohuishi.

Baohuishi is translated **慰助者** weijuzhe in the xiandaiben and **中慰师** zhongweishi in the dangdaiben.

保罗 Baoluo : Paul. Originally called Saul **扫罗**, he persecuted the church. Then Christ appeared to him and he became the most active preacher of the Gospel. Writer of many of the letters of the New Testament.

宝血 baoxue (literally 'jewel-blood') : precious blood. A term only used of the blood of Christ (1 Peter 1:19).

宝座 baozuo (literally 'jewel-seat') : throne. God promised David he would give him a descendant who would sit on his throne in Jerusalem for ever (2 Samuel 7:12). That descendant will be Jesus when he returns (Luke 1:32).

杯 bei ; cup. 1. a literal cup, often a valuable item (Genesis 40:11, 44:12). 2. figuratively a cup of blessings or rejoicing (Psalm 23:5). 3. figuratively the cup of suffering that Jesus drank by death on the cross (Matthew 26:39, 20:23) 4. the cup of wine taken as part of the weekly remembrance of Christ's death (Matthew 26:26-27 ; 1Corinthians 10:16)- see **饼和杯** bing he bei

被虏的 beilude captives. The nations of Israel and Judah were taken into captivity and became exiles (Psalm 126:4) "The captive hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail." (Isaiah 51:14). Jesus came to preach deliverance to the captives (Luke 4:18).

彼得 Bide : Peter. Also called Simon Peter. Simon was his name, Peter was a nickname given him by Jesus, meaning **石头** shitou, (Greek 'petros', English 'stone') which is a different word from **磐石** panshi. (Greek 'petra', English 'rock'). Jesus makes a wordplay on the similarity of the two words in Matthew 16:18.

彼拉多 Biladuo : Pilate, the Roman governor of Judea at the time of Jesus (Matthew 27:2).

别西伯 Biexibo : Beelzebub 1. Baalzebul god of Ekron (2 Kings 1:2). Name

of a god who did not exist (see 1 Kings 18:27). The word 'baal' literally means 'the master' in the language of the Canaanites, and was the name of several false gods in the Old Testament. 2. In New Testament times the Jews had superstitions concerning 'Beelzebub' – lord of the demons, but the Bible teaches that illnesses come from God, not demons (Exodus 4:11, Job 2:10, John 9:3).

饼和杯 bing he bei : the bread and wine. Jesus commanded his disciples to break bread and drink wine in memory of death (Matthew 26:26–27, 1 Corinthians 11:26). The bread and the wine is the name given to the simple ritual feast instituted by Christ at the Last Supper, and which is now the central feature of Christian worship. It consists of those present sharing bread and wine, which represent the body and blood of Christ. It is a continual reminder and renewal of our declared faith in the atoning sacrifice of Christ, and our belief in salvation in him alone—the salvation which we look for at his return to establish God's kingdom on earth (see Matthew 26:26; Mark 14:22–26; Luke 22:14–20). The apostle Paul records: "The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' 'For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.'" (1 Corinthians 11:23–26).

逼迫 bipo : persecution (Matthew 10:16–24).

比喻 biyu : a parable. A short story with a moral lesson. (Matthew 13:34–35).

One of the most famous parables is the Parable of the Sower **撒种的比喻** sazhong de biyu (Matthew 13:1–9, 18–23)

薄荷, 茴香, 芹菜 bohe, huixiang, qincai : mint, fennel and celery (Matthew 23:23). Three herbs with very small fruits. Jesus used the image of a man counting out every tenth seed as a tithe to God as an example of the legalism of the Scribes and Pharisees.

伯利恒 Boliheng : Bethlehem. The town of David (Micah 5:2), where Jesus was born (Luke 2:4).

被接去 bei jiequ : 1. to be taken away. When Jesus returns he will gather his chosen people from one end of the world to the other (Matthew 24:31), some will be taken, some will be left behind (Matthew 24:40–41). 2. The Rapture. A popular

teaching among American Evangelical churches partially based on Matthew 24:40-41. There are two problems with this popular teaching. Firstly the context shows that the gathering takes place after the troubles of the last days, not before; zainan de erzi yi guoqu (Matthew 24:29). Secondly the gathering is to the place of judgement, Jerusalem, not up to heaven.

不朽不灭 buxiubumie : immortality. Only God is immortal (1 Timothy 1:17, 6:16). Not even Jesus was immortal – he died and was resurrected (1Corinthians 15:2-4). He was given immortality afterwards (Romans 6:10). Man does not have immortality, he must seek after it (Romans 2:7). Immortality will only be given to true followers of Christ at his return (1Corinthians 15:53-54). Despite all popular religions believing in an immortal soul, Christ brought true immortality to light through the gospel (2 Timothy 1:10).

不朽的靈魂 buxiude linghun : immortal soul. Not found in the Bible. In the Bible souls can die (Ezekiel 18:4 Hebrew text fanzui de linghun bi siwang "the soul which sins will die") and dead souls can be touched (Numbers 6:6 Hebrew text buke aijin silinghun' "do not go near a dead soul"). The idea of an immortal soul is found in all major religions – Daoism, Buddhism, Islam, Hinduism, but was not originally part of Judaism. It entered Christianity from Egyptian and Greek religion [see **靈魂** linghun].

C

产业 changye : inheritance. God promised Abraham the land of Israel and the surrounding countries as an inheritance (Genesis 15:7), but it is recorded that he never inherited "even a foot of ground" (Acts 7:5). Paul explains that his inheritance would be fulfilled in Christ (Galatians 3:18).

菖蒲 changpu? (correct characters?); fragrant cane. **上品的香料** used in making **膏油**.

沉沦之子 chenlun zhi zi : the son of perdition. The 'man of sin' (**大罪人** da zuiren) prophesied by Paul. Possibly a personification of the spread of false doctrine in the church (2 Thessalonians 2:3).

尘土 chentu ; dust. The basic nature of mankind. According to the Bible **人本是尘土，仍要归于尘土。** (Genesis 3:19, Psalm 104:29). The dead are said to 'sleep in the dust' (Job 7:21, 10:9 17:16, 20:11) But the Bible also speaks of those who sleep in the dust 'awaking' (Isaiah 26:19, Daniel

12:2) - see fuhuo.

晨星 chensexing : the Morning Star. An ancient name for the planet Venus, which often appears on the horizon at daybreak. A title of Jesus (2 Peter 1:19, Revelation 2:28,22:16).

承诺 chengnuo is another word for promise. See yingxu

重生 chongsheng : to be born again (John 3:3). A fundamental idea in the New Testament (1Peter 1:23). To be born again requires two parts - both the symbol of baptism as "burial with Christ" and the commitment to "live a new life" (Romans 6:3-4). other words for chongsheng are ; cong ling sheng de born of the spirit (John 3:8), and cong shen sheng de : born of God (1John 3:9) Rebirth, Regeneration. John in his Gospel quotes the words of Jesus to Nicodemus:

"I tell you the truth, no one can see the kingdom of God unless he is born again.' 'How can a man be born when he is old?' Nicodemus asked.... Jesus answered, 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.'" (John 3:3-5).

God calls us to begin a new life by the message of the gospel-His word, brought to us by His spirit. We are born again by baptism when we understand and accept God's grace towards us, and are determined to serve Him throughout our new life in Christ.

重生的洗 chongsheng de xi : washing of rebirth (Titus 3:5 CUV). A reference to the water component of baptism. The other component in Titus 3:5 is **心灵的更新** xinling de gengxin : (English regeneration of the spirit). Jesus said 'ren bu shi cong shui he ling sheng de, jiu bu neng jin Shen de guo. (John 3:5). Unfortunately in both John 3:5 and Titus 3:5, as well as in many other verses, some Chinese Bibles insert sheng holy when it is not present in the original text. This changes the meaning of xinling (English 'spirit') into shengling (English 'Holy Spirit').

出埃及记 chu-Aiji-ji : Exodus. The second book of the Bible. The history of how God saved Israel from Egypt under Moses. which recounts the events leading up to the departure of the Israelites from Egypt, and their wanderings in the wilderness, led by God.

In the New Testament in addition to the actual exodus of Israel from Egypt, it is

used as an illustration of how God saves us from our evil surroundings, how we are brought through a 'wilderness' for our spiritual training and instruction and at last brought into a 'Promised Land', the Kingdom of God to be established on this earth: "So, as the Holy Spirit says: 'Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the desert, where your fathers tested and tried me and for forty years saw what I did. That is why I was angry with that generation, and I said, "Their hearts are always going astray, and they have not known my ways". So I declared on oath in my anger, "They shall never enter my rest."' See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God." (Hebrews 3:7-12).

出生 chusheng Birth. Brought into the World. "But the angel said to them, 'Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord.'" (Luke 2:10-11). See also **重生** chongsheng "Born again"

创世记 chuangshi : The foundation of the earth. The prophets frequently speak of the foundation of the earth as evidence of God's greatness in creation and the stability of His work (for example Isaiah 48:13). "From the foundation of the world" is often given as the starting point of Biblical time (see Matthew 25:34, Luke 11:50, Ephesians 1:4, Hebrews 4:3, Rev.13:8, 17:28).

创世记 chuangshi-ji : Genesis. Genesis is the first book of the Bible and also the first book of Moses. It contains the account of the creation of the world and of man, the flood, the lives of the fathers of the Jewish race and the beginnings of the nation of Israel in Egypt. The book of Genesis also contains the lives of Noah, Abraham, Isaac, Jacob and Joseph.

"This is the written account of Adam's line. When God created man, He made him in the likeness of God. He created them male and female and blessed them. And when they were created, He called them 'man [Adam].'" (Genesis 5:1-2).

创造 Chuangzao Creation 1. The Making of the Present World. The Bible teaches that God created the world in six days (Genesis 1:31-2:2). The creation record in Genesis distinguishes itself from all the creation records of other cultures - Eastern and Western - in that it is still compatible with science.

Compare for example the Chinese story of how **盘古** Pangu woke up in an giant egg and broke it with his axe to form heaven from the egg-white, and earth from the egg-yolk. While the creation of Adam from dust is clearly a miracle (as was the virgin birth of the 'second Adam', Jesus), the progress from stars, to life in the water, to life on the land, to man as recorded in Genesis agrees with the fossil

record known today. Yet Moses wrote at least 4000 years before Darwin. How did Moses know to put the progress of creation in the correct order? Although if read carefully the Bible itself suggests that the world already existed and these six days are possibly a reordering of creation. While it must be within the power of an Almighty God to create anything at will and within any time span, reasonable conclusions from the earth we live on indicate that the physical universe has existed and undergone endless changes over millions of years and that these changes continue. This is not inconsistent with a God who is in control of creation, nor is it at variance with the description of the creation given in the early chapters of Genesis when this is properly understood. The surface of the earth contains many animal remains, such as fossils, of creatures that no longer exist, and it is also reasonable to accept that they are the remains of previous creations.

2. In the New Testament God's "xin chuangzao". A very important theme in the New Testament which is often missed by new readers of the Bible. Even the first words of the New Testament make this claim Matthew 1:1 in Greek reads 'Yesu Jidu de chuangshiji'. The Greek word 'genesis', the same word used in Greek for the name of the book chuangshiji in the Old Testament is also the same Greek word used for jiapu. The New Testament writers were very little concerned with the old physical creation and almost all references to creation in the New Testament refer to the spiritual creation, or xin zao de ren (English 'new creation'). Examples include Colossians 1:15-16 which are often misread to show that Christ was involved in creating Adam and Eve, but the context, Colossians 1:17-20, shows that Paul is talking about the new creation - the church. Christ was not firstborn before Adam, but firstborn from the dead.

传道书 Chuandaoshu : the book of Ecclesiastes. The author was a descendant of David, and a King in Jerusalem (Ecclesiastes 1:1, 2:9). This probably indicates that the author was Solomon, although other kings are occasionally suggested. The book of Ecclesiastes is well known for its clear and direct teaching against the idea of a life in heaven after death (Ecclesiastes 3:18-22, 5:15, 6:3-6, 6:12, 8:8, 9:4-6, 9:10, 12:5-8). Because the book's teaching against the immortality of the soul is difficult to accept for some modern churches as a result this is the only one of the 39 books of the Old Testament which has been seriously questioned by Christians in recent years. Additionally it is sometimes claimed that Jesus never quotes from the book. But in fact Jesus quotes from **传道书** 11:5 in John 3:8 - both verses describe how the wind (same word as breath or spirit) enters the unborn baby. There are several other allusions to the book by Paul as well. Also if someone rejects Chuandaoshu because of they cannot accept the

teaching that "the dead know nothing" (**传道书** 9:10) they will also have to reject Genesis, Psalms, Isaiah, Daniel and many other Bible books which say the same thing. See also **不朽的灵魂** buxiude linghun.

传教士 chuanjiaoshi : missionary. A word not used in the Bible. The apostles were not full-time missionaries. Paul worked making tents to support himself and his preaching (Acts 18:3).

传说 chuanshuo : myths, legends. The New Testament five times warns against listening to myths or legends (1Timothy 1:4, 4:7, 2Timothy 4:4, Titus 1:14, 2Peter 1:16). This does not only include Greek and Roman **神话** but also Jewish legends "Youtairen huangmiao de yanyu" (Titus 1:14).

处女 chunu Maliya : the virgin Mary. Mary was a virgin when she conceived Jesus. Joseph had not yet slept with her. Afterwards Mary and Joseph had other children including James and Judah.

初熟的果子 chushude guozi : firstfruits. 1. This means the beginning of God's harvest, and also carries the idea of a consecrated offering. Under the law of Moses the first born of all animals, and the first fruit of all crops was to be offered to God (Exodus 23:16). After their deliverance from Egypt, the Israelites were instructed to acknowledge God's goodness to them in providing them with their daily food. They were to make an offering to Him of the first ripe fruits of the land. The first crop to ripen each year was the barley, and a sheaf of barley was ceremonially offered to God after the feast of the Passover. Fifty days later at the feast of Pentecost, loaves made from the first ripe wheat were also offered (see Leviticus 23:5-14). 2. Christ is the firstfruits of the dead (1Corinthians 15:20).
When

Paul speaks of Christ as 'the firstfruits' meaning that Jesus was the first to be raised from the dead, and that we in due time would be the main harvest: "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.... For as in Adam all die, so in Christ will all be made alive. But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him." (1 Corinthians 15:20, 22-23). 3. Christians are also born again to become 'Shen suo chuangzao zhong haoxiang chushu de guozi' (James 1:18). 4. To this purpose God has granted us 'shengling chu jie guozi' (Romans 8:23).

除酵节 chuxiaojie : the Feast of Unleavened Bread. An important Old Testament festival – see under leaven xiao

D

道 Dao : 1. The Word. In Greek logos. 1. In the Old testament the word of God. 2 In the New Testament a Name for Christ as the central part of the plan of God (John 1:1, 1 John 1:1, Revelation 19:13). This does not mean that Christ literally existed in heaven before he was born – see xiancunzailun, chuangzao, taichu, xin zao de ren.

道 dao : 2. The Way. In Greek hodos. Name for the early church (Acts 9:2, 18:25, 19:9, 19:23, 22:4, 24:14, 24:22).

大卫王 Dawei wang : King David (1011–971BC). The second king of Israel, whom God chose to replace Saul. God promised that one of his descendants (Christ) would rule on the throne of David for ever (2 Samuel 7:12). David was an accomplished musician and wrote many of the Psalms.

Dawei de cheng : 1. town of David. Bethlehem (Luke 2:11). The town where King David and Jesus were born (John 7:42). 2. city of David. **耶布斯**, old name for Jerusalem before it was defeated by David and before he established the fortress of Zion there **锡安的保障**. 1Chron.11:4–7

大祭司 da jisi : high priest. The high priest was the only one who could enter the Holy of Holies. At the time of Jesus the high priest was Caiaphas (see Gaiyafa).

大罪人 da zui ren : the man of sin – see **沉沦之子** chenlun zhi zi : the son of perdition.

祷告 daogao : prayer. Jesus gave an example of how to pray: **我们在天上的父** Women zai tianshang de Fu... (Matthew 6:9–13)

但以理 Danyili : Daniel. Prophet who lived in exile in Babylon around 500BC. He prophesied that the Messiah would be born 490 years later.

但以理的大像 Danyili de daxiang : Daniel's image. An image seen in a dream by King Nebuchadnezzar. Daniel interpreted it as follows: The Gold head was Babylon. The silver chest was Persia. The Bronze waist was Greece. The iron legs were a fourth empire of Iron (Rome). These four empires were the four empires to rule over Israel. There was no fifth empire because Rome destroyed Israel in AD70.

得救 dejiu : to be saved. (see **救恩** jiuen : salvation)

第二次的死 di'erci de si : The second death. Only mentioned in Revelation. The dead are raised, then judged. The rejected are thrown into the "lake of fire" (**火湖** huohu) (Revelation 20:13-15).

第三层天上 disanceng tianshang : The third heaven. Not found in the Old Testament. Only mentioned by Paul (2 Corinthians 12:2). The apostle Paul speaks of a man, probably meaning himself, who had been given a vision of "the third heaven". There are three possible explanations of this term.

The first explanation is that there really are three or more heavens and that the third of these is 'paradise'. However there is no support for this idea other than a literal reading of this one verse, which is unsupported by any other passage in the Bible.

A second explanation is that Paul was using language of Jewish false teachers who had infiltrated the church to refute their claims. This is confirmed by historical evidence. At the time of Paul many Jewish legends were circulating about men such as Enoch, Abraham, and Ezra whom, according to the legends, angels had taken on tours through the seven heavens. Again the Bible never mentions that there are seven heavens, and Jesus clearly said "no man has gone up to heaven" (John 3:13). Paul warned the believers to avoid these kinds of "Jewish myths" (Titus 1:14). He also warned people to avoid "worship of angels" (Colossians 2:18). In Corinth Paul was opposed by Jewish "false apostles" (2 Corinthians 11:13) who boasted of "visions and revelations" (12:1). Their boasting forced Paul to remind the Corinthians that 14 years earlier he himself had received a real vision of Christ, (possibly the vision of Christ described in Acts 9). It also reminded the Corinthians that he had had another vision which had persuaded him to stay a year and six months in Corinth, establishing the Corinthian church (Acts 18:11). Unlike the so-called "visions and revelations" of the false apostles at Corinth, Paul's vision was the real thing. Acts does not tell us the details of Paul's vision 14 years earlier, but in his letter he describes it as a vision of paradise. In the Bible Paradise always means a garden on earth not in heaven (see leyuan). This may mean that Paul had a vision of the Kingdom age.

A third explanation, rationalising the term, and explaining why Paul might have been willing to use such strange language, is the idea of there being three 'heavens and earth', three ages of God's relations with man, hence 'the third heaven' is the final age through which the world will pass, as Peter says:

"But they deliberately forget that

[1] long ago by God's word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word

[2] the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.... But we in keeping with His promise are looking forward to

[3] a new heaven and a new earth, the home of righteousness." (2 Peter 3:5-13).

In these verses Peter sets out three 'heavens and earth', three periods of the earth's history:

[1]. The time before the flood, which was terminated by the destruction of the people on the earth, because of the universal wickedness.

[2]. The period since the flood, the world in which he, and we live, which he said would end with the judgement and destruction of ungodly men, (not the literal heavens and earth), and

[3]. The new heavens and earth to begin at the return of Jesus Christ, with his reign of peace and righteousness. This could be the third heaven, of which Paul speaks. Note that Paul refers to it as 'paradise' which is literally a beautiful garden, the earth restored

ditu : the earth. The whole world. "Blessed are the meek, for they will inherit the earth." (Matthew 5:5). see also Tiandi

地 狱 diyu : Gehenna. 1. **欣 嫩 子 谷** Xinnenzi gu. The word translated diyu in Chinese Bibles is in the original Greek text the name of a real place that still can be visited in Israel. Diyu is the Valley of the Sons of Hinnom on the south-west side of Jerusalem that had been made unclean by idol worship (see Jeremiah 19:2-5), and at the time of Christ it was used as a place to burn rubbish and the bodies of criminals. It is still used as a rubbish dump today. 2. The Bible Gehenna is totally different from diyu found in Buddhist scriptures and temple paintings. In Buddhism diyu is an underground (**地** di) prison (**狱** yu), where the spirits of the dead are punished. In the Bible Gehenna is above ground (**地 上** di-shang) not underground (**地 下** di-xia), and the people in it are unconscious bodies not

conscious spirits. 3. Figuratively diyu is used as a symbol of the fire in which the wicked will be destroyed when Christ comes (see Mark 9:43-48 and compare Isaiah 66:15,24). The wicked are not alive in the fire, but are totally 'destroyed' (2 Thessalonians 1:8-9). The fire is of 'corpses', dead bodies (Isaiah 66:24). When Isaiah says that the worms do not perish (虫是不死的 chong shi bu si de) this only means that there are so many dead bodies the worms can feed for ever - the worms are not linghun souls. The 'weeping' of the wicked is not because of torment in the fire, but due to seeing the righteous enter the kingdom (Luke 13:28, John 5:26-27). This figurative use of Gehenna is probably related to the "lake of fire" (火湖 huohu) mentioned in Revelation (Revelation 20:15).

敌基督者 di-jidu-zhe : an antichrist, **敌基督** di-jidu : the Antichrist. Human Opposition to Christ. John says that there are many antichrists (1 John 2:18). The apostle John refers to 'Antichrist', who may be one particular person, or several people at different times, or it can refer to all who are 'antichristian' in

their way of life and activities at any time. **谁是说谎话的呢。不是那不认耶稣为基督的么。不认父与子的，这就是敌基督的。** (1 John 2:22). John says that he is (or they are) to be identified by their denial that Jesus Christ is the Son of God, who has

come in the flesh. **凡灵认耶稣基督是成了肉身来的，就是出于神的。从此你们可以认出神的灵来。凡灵不认耶稣，就不是出于神。这是敌基督者的灵。你们从前听见他要来。**

现在已经在世上了。 (1 John 4:2-3). This means the antichrist may be more a form of teaching rather than any particular individual. In John's day

an antichrist was anyone who denied the human nature of Jesus. **因为世上有许多迷惑人的出来，他们不认耶稣基督是成了肉身来的。这就是那迷惑人的，敌基督的。** (2 John 7).

Dixiong. Brethren. Like the old English word 'brethren' dixiong in the Bible often means dixiongzimei. For example in Hebrews 2:11 when it says Christ is not ashamed to call believers brethren it means both brothers and sisters. Likewise

with "Those God foreknew he also predestined to be conformed to the likeness of His Son, that he might be the firstborn among many brothers." (Romans 8:29). See Dixiongzimei.

Dixiongzimei. brothers and sisters. If we obey God we are adopted into the family of God, and we are the brothers and sisters of the Lord Jesus Christ. As the sons and daughters of God, we are the heirs to God's kingdom. "Whoever does the will of my Father in heaven is my brother and sister and mother." (Matthew 12:50). This is related to the idea that "...now are we children of God." (1 John 3:2). See erzi de mingfen.

dian : house, temple. In the reign of King Solomon the Israelites built a Temple—a 'House of God' at Jerusalem. In later years they polluted and defiled it. It was a magnificent building, but the worship was corrupt and insincere. Jesus quoted to them:

"Is it not written 'My [God's] house will be called a house of prayer for all nations'? But you have made it 'a den of robbers'?" (Mark 11:17). See shengdian

丢斯 Diusi : Zeus. Name of the chief god among the Greek gods. The people in Ephesus worshipped Zeus because they believed that a meteorite which had landed there had been thrown down by Zeus (Acts 19:35).

断别人 duan bieren : Judging others. Jesus taught us not to judge others (Matthew 7:1-4)

髑髅地 dulou di : Calvary. The place outside Jerusalem where crucifixions took place (Luke 23:33). The Hebrew name was Gegegta (John 19:17)

独生子 dushengzi : only begotten son. A title of Christ (John 1:18 CUV). **生** in Hebrew and Greek used for the Father as well as the mother – as in the genealogy of Christ in the first chapter of Matthew's Gospel and elsewhere. The only begotten Son of God refers to the Lord Jesus Christ. "He [God] gave His only begotten Son...." (John 3:16, KJV). The NIV reads "He gave His one and only Son".

This special begetting and birth of Jesus Christ is explained by Luke: "The angel answered [Mary], 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'" (Luke 1:35).

In several places Jesus Christ is also referred to as: "the first born of the dead." (Revelation 1:5), meaning that Jesus Christ was the first man to be raised from the dead to inherit eternal life. John tells us that as Jesus was the Son of God, so we

also can become the 'children of God'.

E

恶 e : evil. 1. Moral evil as opposed to good. Good and evil are the moral principles by which God rules his creation. Man because of disobedience lost his state of innocence and became aware of good and evil. "...when you eat of it [the fruit of the tree] your eyes will be opened, and you will be like God, knowing good and evil." (Genesis 3:5). The introduction of death, and making the earth for the present a hostile environment in which man must live, are other aspects of evil (see Genesis 3:17-19). Man is not by nature good but has a natural tendency towards evil "the wicked go astray from the womb" (Psalm 58:3). Before the flood "The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time." (Genesis 6:5). Evil in human nature is an interchangeable term for 'wickedness', 'sin' and 'iniquity' (see Jeremiah 36:3). It is the duty of the Christian, through his faith in Christ, to overcome the evil that is within him. The apostle Paul writes: "I know that nothing good lives in me, that is, in my sinful nature.... When I want to do good, evil is right there with me.... Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord!" (Romans 7:18-25). "Do not repay anyone evil for evil.... Do not be overcome by evil, but overcome evil with good." (Romans 12:17,21).

2. **灾难, 灾祸**: disaster. The old testament also uses the same word for the consequences of evil, meaning disaster. God has used His control over evil to correct or punish. "During the reign of David, there was a famine for three successive years; so David sought the face of the Lord. The Lord said, 'It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death'" (2 Samuel 21:1). God told His people Israel: "You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.... When **灾祸** (Hebrew **恶**) comes to a city, has not the Lord caused it?" (Amos 3:2,6). God sent jiangzai de shizhe (Hebrew jiang e de tianshi) against Egypt (Psalm 78:49)

恶魔 emo : evil spirit. Used in CUV of evil spirits sent by God on bad kings in the Old Testament. The first mention of evil spirits in the Bible is Judges 9:23

where 'Shen shi emo jiang between an ungodly king and his people. But it is unlikely that this means God sent a supernatural being, it may simply be a figure of speech like the English idiom 'an ill wind'. The next mention of an evil spirit is where emo cong Yehehua came to raoruan Saoluo (1Samuel 16:14-15). Again this probably does not mean a supernatural being but is a term for mental illness. In New Testament times this use of spirit to mean madness was very common. Word sometimes used in the TCV for devil – see ling, 魔鬼 mogui.

恩賜 enci : gifts. 1. Any good thing that is given, miraculous or not. 2. Gifts of the Holy Spirit. These were a byproduct of the spirit that were given temporarily for a special purpose. The 'gifts of the spirit' are not the same as the 'spirit', just as the fruits of a tree are not the same as the tree. Note that the disciples were given 'the holy spirit' immediately they saw the risen lord Jesus (John 20:22), but still could not do any miracles until they received the 'gifts' separately at Pentecost (Acts 2:1-4). Paul said that the gifts would cease (1Corinthians 13:8).

恩惠 enhui : grace. 1. The act of a king in giving something freely. 2. Something which is given freely by a king, or God. In the Bible it usually refers to 'salvation' which is given, not earned. (Ephesians 2:8) Undeserved Blessings from God. Grace is the goodness of God to us, expressed in many ways, which we have done nothing to deserve. In their letters to the early churches, the apostles, as a form of greeting, asked for God's grace upon their readers: "Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord." (2 Peter 1:2). And: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich." (2 Corinthians 8:9). In the Old Testament, the word is usually contained in the phrase "If now I have found grace in your sight"—a dignified and humble way of approaching someone with a request, as when Jacob spoke to his son Joseph: "If now I have found grace in thy sight...deal kindly and truly with me; bury me not, I pray thee, in Egypt." (Genesis 47:29)

恩召 enzhao Calling God-given Profession. We are called to be "children of God" (1 John 3:1). The call comes directly from the words of the gospel, a message of the assurance of God's forgiveness, and the hope of a glorious future offered to all by the preaching of Christ and his apostles, and recorded for succeeding generations in the Bible.

"Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do all these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Peter

1:10). See jianxuan election

Ernu All men and women are, in the broadest sense, 'children of God'. God is their creator; they are linked to God through their first parents Adam and Eve. The Jews thought of themselves as having a special relationship with God through their father Abraham, which they shared with no other people (see Luke 3:8; John 8:39-41), but Jesus told them that God would choose whom He would have for His children. Jesus came to teach us that all who were faithful and obedient and loved God were in a very special sense God's children (see John 11:51).

"The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory." (Romans 8:16-17; see also Matthew 5:9; Romans 8:19-21; 9:6-9; Ephesians 5:1; 1 John 3:10).

erzi de mingfen : adoption. The Bible teaches us that God chooses men and women to be adopted into His family. **又因爱我们，就按着自己意旨所喜悦的，豫定我们，藉着耶稣基督得儿子的名分** (Ephesians 1:4-5). **要把律法以下的人赎出来，叫我们得着儿**(Galatians 4:5). **他** (Jesus) **却回答那人说，谁是我的母亲。谁是我的弟兄。就伸手指着门徒说，看哪，我的母亲，我的弟兄。凡遵行我天父旨意的人，就是我的弟兄姐妹和母亲了。** (Matthew 12:48-50; see also Romans 8:12-15).

F

法柜 fagui : the Ark of the Covenant. The box in the Holy of Holies **至圣所** inside the Tabernacle which held the 10 commandments written on stone. Also

called **约柜** Yuegui. When God established formal worship for the Israelites whom He had brought out of Egypt, he instructed Moses to make a wooden box, overlaid with gold in which Moses was to place the tablets of stone engraved with the Ten Commandments, which God had given him. Also placed in the ark were Aaron's rod, and a sample of manna, the food that God had provided to sustain the people in the wilderness for forty years. These were the tokens of the Covenant, which God had made with Israel. On the top of the ark were two cherubim of gold. The ark was kept in the Tabernacle, or Tent of Meeting in the most holy place and it could only be approached by the high priest once a year in the course of his duties. God spoke to Moses from between the cherubim: "There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites." (Exodus 25:22). When Israel were settled in the Promised Land, the ark had some temporary resting places, and featured in many events in Israel's history before it was finally installed in the Temple built by Solomon (see 1 Samuel 4:3; 5:2; 5:10; 6:15; 7:2; 14:18; 2 Samuel 6:10,12). The last mention of the ark's existence in the Bible is when King Josiah repaired the Temple. "He [King Josiah] said to the Levites... "Put the sacred ark in the temple that Solomon son of David king of Israel built." (2 Chronicles 35:3). Jeremiah the prophet promises Israel a time of future blessing for the faithful remnant when the ark will no longer have any significance for them as a representation of the Mosaic Covenant, which will have come to an end. "...In those days, when your numbers have increased greatly in the land," declares the Lord, men will no longer say, 'The ark of the covenant of the Lord.' It will never enter their minds or be remembered; it will not be missed, nor will another one be made. At that time they will call Jerusalem The Throne of the Lord, and all nations will gather in Jerusalem to honor the name of the Lord." (Jeremiah 3:16-17). The writer to the Hebrews tells us that Christ has come to replace Moses, and that Jesus Christ is now in the Most Holy Place—in heaven: "When Christ came as high priest of the good things to come, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves, but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption." (Hebrews 9:11-12).

In the book of Revelation we read of the time in the future, when Christ will reign over the whole earth in peace and righteousness: "The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.'.... Then God's temple in heaven was opened, and within His temple

was seen the ark of His Covenant...." (Revelation 11:15-19). All mankind will have access to God through Jesus Christ.

法老 Falao : Pharaoh. A title used of all the kings of Egypt (Acts 7:10).

法利赛人 Falisairen : Pharisees. A Jewish religious sect which was very popular in the days of Jesus but which concentrated too much on the details of the Law of Moses not the principles - see **伪善的人** weishan de ren

方言 fangyan : tongues. The tongues used at Pentecost were real languages that could be understood (Acts 2:6,8,11). But the tongues practised in Corinth were meaningless (1Corinthians 14:9,19). Paul forbade the use of tongues without a translator (1Corinthians 14:35-39).

方舟 fangzhou : the Ark. An enormous square-shaped boat in which Noah loaded seven of his family, seven of every clean animal and two of every unclean animal (Genesis 6:14). (Genesis 6:14-22). Noah built an ark big enough to fill it with thousands of people, but they did not want to join Noah so only 8 were saved. Used as a symbol of baptism in the New Testament (2Peter 3:21) When God told Noah of His intention to destroy His creation with a flood, Noah was instructed to build an 'ark', a large wooden boat in which his family and specimens of all God's animal creation could be shut up and saved from the flood. A brief description of the construction of the ark is given in Genesis 6:14-16.

Sceptics have doubted that the ark, even though it was the size of a modern ocean liner, could have contained Noah, his family, all the animal creation and provisions for their stay in the ark, but if numbers were limited to a pair of each 'kind', or species, and seven pairs of clean animals, then there should have been sufficient space. It is also possible that God arranged for some kind of hibernation to reduce problems with aggressive animals and the need to store and carry large quantities of food. It is also suggested that the flood covered only that part of the earth inhabited by humans, which means, if that was so, that the majority of animals would have survived elsewhere. The construction of the ark would have been beyond the ability of Noah and his family without divine instruction, and possibly, assistance.

The apostle Peter compares Noah's deliverance from the flood in the ark to our salvation by baptism into Christ: "...God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through

water. And this water symbolizes baptism that now saves you also—not the removal of dirt from the body, but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ." (1 Peter 3:20–21).

房角石 fangjiaoshi : the corner stone. The first stone to be laid in building a house or temple. A symbol of Christ (Ephesians 2:20), to this corner stone should be laid other 'living stones' (1 Peter 2:4–6).

Fangwu. House, dwelling. 1. Physical house. 2. cong tianshang lai de fangwu. The resurrection body, which will given when the dead rise from the dust (2co 5:2, 1Co15:23).

分别善恶树 fenbie shan-e shu : the Tree of Knowledge of Good and Evil. God told Adam and Eve not to eat from this tree, but they did and God drove them out of the Garden of Eden. (Genesis 2:17).

Fenmu.. where the dead are buried. "This is the fate of those who trust in themselves, and of their followers, who approve their sayings. Like sheep they are destined for the grave, and death will feed on them...their forms will decay in the grave.... But God will redeem my life from the grave; He will surely take me to Himself." (Psalm 49:13–15). "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned." (John 5:28–29).

In Bible times some would have a tomb in the rock, perhaps a converted small cave. The entrance was blocked by rolling a stone in front of it. "Early on the first day of the week...Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" So Peter and the other disciple started for the tomb.... Then Simon Peter...arrived and went into the tomb." (John 20:1–6).

忿怒 fennu : anger. God is angry when man is disobedient, but God's anger is always righteous, because it is based on His perfect understanding of our weakness and failings, and it is always justified. Even so, God is "slow to anger." (Psalm 103:8).

Man's anger even when it seems justified, is discouraged, if not forbidden, to the

Christian: "一切苦毒，恼恨，忿怒，嚷闹，毁谤，并一切的恶毒，（或作阴毒）都当从你们中间除掉。并要以恩慈相待，存怜悯的心，彼此饶恕，正如神在基督里饶恕了你们一样。（Ephesians 4:31-32）。

但现在你们要弃绝这一切的事，以及恼恨，忿怒，恶毒，（或作阴毒）毁谤，并口中污秽的言语。（Colossians 3:8）。

奋锐党 Fenrui-dang : the zealots. A political movement wanting liberation from Roman oppression. One of the disciples had been a member of this party (Matthew 10:4, Mark 3:18).

复活 fuhuo : resurrection 1. The resurrection of Jesus, after three days in the grave. 2. The resurrection of 'those who sleep' (the dead) when Jesus returns (1Corinthians 15:23, Daniel 12:2, John 5:27-29). Resurrection, not heaven-going, is the hope taught in the Bible.

福年 funian : the Jubilee year. Every 50th year all property was to be returned, and debts forgiven (Leviticus 25:8-12).

复兴的时候 fuxing de shihou : the regeneration. (Matt 19:28 CUV). A reference to the second coming of Christ and the establishment of his kingdom - see Shen de guo.

父 fu ; father. Although God is known by several significant names which in themselves have important messages for us and make us think of Him in a certain way, (see GOD), David in the Psalms talks to God as his Father: "As a father has compassion on his children, so the Lord has compassion on those who fear Him; for He knows how we are formed, He remembers that we are dust." (Psalm 103:13-14). The Old Testament prophets refer to God as the 'Father of Israel': "Have we not all one Father? Did not One God create us?" (Malachi 2:10). In one sense God is the Father of all His creation, but in a special way he is Father to those who are members of His family in Christ. In this more personal relationship Jesus taught his disciples to pray to God as their Father. Jesus himself constantly

referred to God as his Father, and our Father, and the writers of the New Testament epistles continued this form of address: "Our Father in heaven...." (Matthew 6:9). "I ascend unto my Father, and your Father...." (John 20:17, KJV). "Grace and peace to you from God our Father and from the Lord Jesus Christ." (Romans 1:7).

Jesus warns us not to think of anyone as a father in the spiritual sense, except God alone. "...do not call anyone on earth 'father', for you have one Father, and He is in heaven." (Matthew 23:9).

福 fu blessedness is a state of meeting and being favoured with God's approval. "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night.... For the Lord watches over the way of the righteous, but the way of the wicked will perish." (Psalm 1). To be blessed is to receive God's favour, to receive the good things in life, our food and shelter, family and friends, and the experiences that will prepare us for life in His kingdom. These are blessings from God. But God's greatest blessing to all mankind is the knowledge of salvation, and the gift of His son Jesus Christ. We read in the letter to the Hebrews: "And without doubt the lesser person is blessed by the greater." (Hebrews 7:7). We are blessed by God, and God expects us to behave in the same way towards our fellow men and women, and to give them our blessing, with our thoughts and prayers, kind and helpful words, and when it is possible, in more practical ways. This must also be done to those who do not like us. "Bless those who persecute you; bless and do not curse." (Romans 12:14), and "...pray for those who persecute you." (Matthew 5:44).

复活节 Fuhuojie : Easter. A festival not taught in the Bible, but celebrated by many churches. The date moves each year following the lunar calendar. Some of the Easter traditions such as Easter bunny, and Easter eggs, are derived from pre-Christian festivals, but despite this the festival brings good opportunities to tell our friends about the meaning of Jesus' resurrection, which should not be lightly discarded.

福音 fuyin : the Gospel. 1. The message of the Bible, first preached to Abraham (Galatians 3:8). 2. One of the four Gospels by Matthew, Mark, Luke and John. The gospel is the 'good news' of the coming Kingdom of God, preached by Jesus Christ during his ministry and the apostles, and all faithful Christians since

that time. It is the promise of salvation through faith in the atoning work of Jesus Christ.

"Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom...." (Matthew 4:23).

"...I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile." (Romans 1:16).

G

改变形像 gaibian xingxiang : the Transfiguration. Jesus took three disciples to the top of a mountain and spoke to Moses and Elijah (Matthew 17:1-8). Various explanations have been given for this: (a) Moses and Elijah came down from heaven to speak to Jesus – but Jesus himself taught that no one had gone up to heaven (John 3:13). So we can discard this explanation. (b) It was only a vision, and Moses and Elijah were not really there. Jesus did say it was a vision (Matthew 7:9). (c) Moses and Elijah were temporarily resurrected for the occasion. If this is so then the mountain may have been Mount Nebo where Moses was buried and in the area where Elijah disappeared. (d) It may have been a vision of the future (16:28).

该撒 Gaisa : Caesar. Not a name, the Latin word for emperor.

该亚法 Gaiyafa : Caiaphas. The high priest serving in the year when Jesus was crucified (Matthew 26:57). His father-in-law was Annas. (See Yana : Annas)

该隐和亚伯 Gaiyin he Yabo : Cain and Abel. The first two children of Adam and Eve. The older murdered the younger (Genesis 4:1-16). Cain is mentioned three times in the New Testament (Hebrews 11:4, 1John 3:12, Jude 1:11)

橄榄山 ganlan shan : the Mount of Olives. A mountain on the east side of Jerusalem where Jesus told the disciples a detailed prophecy about the last days (Matthew 24:3).

橄榄油 ganlanyou : olive oil. Main oil used for cooking, cosmetics, medicine, and anointing in ancient middle east.

羔羊 gaoyang : lamb 1. literal lamb. 2. The Lamb, meaning Jesus (Revelation

15:3).

膏油 gaoyou anointing oil : God Conferring Authority on Man. Anointing was the pouring of a special oil prepared to God's formula, over the head of those appointed to serve Him, under the provisions of the Law of Moses. "Then the Lord said to Moses, **耶和華曉諭摩西說，你要取上品的香料，就是流质的没药，香肉桂，菖蒲，桂皮，橄欖油一欣，按作香之法调和作成圣膏油。要膏亚伦和他的儿子，使他们成为圣，可以给我供祭司的职分。** (Exodus 30:22...25...30). The Hebrew word Messiah means 'anointed', and the Jews, guided by their prophets expected their Messiah to be the anointed king to rule over God's kingdom of Israel. **主耶和華的靈在我身上。因為耶和華用膏膏我，叫我傳好信息給謙卑的人，差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢。** (Isaiah 61:1). These prophecies are fulfilled in Jesus, whose title 'Christ' is the Greek word meaning "The Anointed One". Jesus Christ was anointed with the Holy Spirit. **神怎樣以聖靈和能力，膏拿撒勒人耶穌，這都是你們知道的。他周流四方行善事，醫好凡被魔鬼压制的人。因為神與他同在。."** (Acts 10:38).

各耳板 Ge'erban : Corban. Hebrew word for 'offering' (Mark 7:11).

各各他 Gegeta : Golgotha, a place named after the Hebrew word for skull, traditionally identified with a site outside the North East wall of Jerusalem (John 19:17). Also called **髑髏地** duloudi : Calvary (Luke 23:33).

歌革和瑪各 Gege he mage : Gog and Magog. In prophecy the Leaders of Human Opposition to Christ. Magog is first mentioned in Genesis 10:1-4, where he is listed as a son of Japheth, one of the three sons of Noah. The descendants of Japheth occupied territory to the north of Israel, now called Europe and Asia. Gog and Magog are mentioned in the prophetic writings (in Ezekiel chs.38-39; and Revelation ch.20:8). In each case the reference is to the same confederacy of

nations from the north, led by Gog which attacks and threatens: either the regathered nation of Israel, living at peace in their land, or the followers of Christ, or both, at the time of the return of Christ. In each case the armies of Gog are to be destroyed by God's direct intervention

割礼 geli : circumcision. 1. literal cutting off the foreskin of male babies, to dedicate them to God. From the time of Abraham onwards circumcision was required by God for all the Jewish people. It was confirmed in the Law of Moses. The cutting was made on baby boys at the age of eight days. "You are to undergo circumcision, and it will be the sign of the covenant between me and you." (Genesis 17:11). While Abraham was commanded to do this by God, and Jews and Muslims still do this today, Christians generally do not. This practice is harmless and still recommended by many doctors for reason of health and hygiene, but is not part of New Testament teaching. Note that this practice is very different from

阉割 yange (English 'castration') – the removal of the testicles, which was forbidden under the Law of Moses.

2. figurative circumcision. Circumcision was symbolic was the symbolic removal of fleshly inclinations, to prepare a man for God's service. Many Bible writers use the concept of circumcision figuratively, describing Godless people as having uncircumcised 'lips', 'ears' and 'hearts.' (Exodus 6:30, KJV; Leviticus 26:41; Acts 7:51). "In him (Christ) you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead." (Colossians 2:11-12). "A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God." (Romans 2:28-29).

根基 genji : foundation. the solid base upon which the building is erected. The foundation most frequently referred to in the Bible is the foundation of the Temple built by King Solomon in Jerusalem. "All Solomon's work was carried out, from the day the foundation of the temple of the Lord was laid..." (2 Chronicles 8:16). This Temple was subsequently destroyed by the Babylonians and another; smaller one built on the same site. "When the builders laid the foundation of the temple of the Lord, the priests in their vestments and with trumpets...took their places to praise the Lord." (Ezra 3:10). This was later replaced by a third Temple built by King Herod during the lifetime of the Lord Jesus, again on the same foundation.

更新 gengxin : regeneration – see **重生的洗** zhengsheng de xi

公会 gonghui : the Sanhedrin. The council of the Jewish leaders in the time of Jesus and Paul (Acts 22:30).

工作 gongzuo : work. "If a man will not work, he shall not eat" (2 Thessalonians 3:9).

冠冕 guanmian. The Chinese Bible translates three different ideas with guanmian. 1. wangguan. English 'crown', Greek 'diadem'. A king wears a crown of gold set with precious stones as a sign of royalty and authority. Heathen kings and queens and the kings of Israel and Judah wore crowns (see 2 Samuel 1:10; Esther 2:17, 6:8, KJV). When the rulers of Judah neglected God, He "took away their crown" and suspended royal authority over His people until the time when the appointed Messiah, Jesus Christ should come as the rightful anointed king of Israel and the whole world. "this is what the Sovereign Lord says: 'Take off the turban, remove the crown. It will not be as it was.... It will not be restored until he comes to whom it rightfully belongs, to him I will give it.'" (Ezekiel 21:26-27).

2. jisi de guanmian. English 'mitre'. Before the time of the kings the high priest of Israel wore a cloth 'guanmian', probably a form of turban, and fixed to that a shengguan – a circlet of gold – to show his God-given authority (see Exodus 29:6).

3. guiguan: English 'laurel crown' Greek 'stephanos'. In the Greek athletic games, a wreath or crown made from the leaves of the laurel **月桂树** was given to the winner. In itself it was worth nothing, but it was a great honour to win and wear it. In mockery, the Romans gave Jesus a crown of thorns when he acknowledged to Pilate that he was king of the Jews (see Matthew 27:29; Hebrews 2:7). Paul, in his preaching refers to this laurel wreath as a symbol of those who would win the race of life (see 1 Corinthians 9:24-27). "...I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing." (2 Timothy 4:7-8).

桂皮 guipi ; cassia. **上品的香料** used in making **膏油**.

归主 gui zhu : to turn to the Lord. To convert (Acts 15:3).

鬼 gui : a demon. 1. The Old Testament is clear that demons do not exist, and that illnesses are caused by God (Exodus 4:11, 1Samuel 16:14-15) 2. But people in New Testament times believed that some illnesses (blindness, muteness, epilepsy, mental illness) were caused by demons. Jewish people believed that they were

caused by Jewish demons (e.g. 'Beelzebub'), while Greeks thought that they were caused by Greek demons (e.g. the snake god **皮同** Python is named in the Greek text of Acts 16:16). The writers of the New Testament generally do not seek to correct these superstitions but record the so-called healing of 'demons' in a journalistic style – using the language of the day.

鬼付身的人 guifushen de ren : a demon-possessed man. In modern medical language, mentally ill. The Bible does not teach that demons exist or cause mental illness (Matthew 8:28–34). 'Demon possessed', 'possessed', or 'vexed with a devil' (KJV) are expressions found in the Gospels. From the context it is clear that 'devil' or 'demon' possession refers to being ill, diseased, mentally or otherwise afflicted, or being blind, deaf, dumb or crippled (see Matthew 4:24; 8:16,28,33; 9:32; 12:22; 15:22; Mark 1:32; 5:15–18; Luke 8:36; John 10:21). "Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see." (Matthew 12:22).

guiguai. Ghost. Greek phantasma. The only time this word is used in the Bible is when the disciples saw Jesus walking on the water and thought he was a ghost (Matthew 14:26, Mark 6:49). Of course Jesus was still very much alive, not a ghost. The Bible does not support the view that ghosts and spirits are disembodied 'souls' which leave the body at death and remain earthbound instead of going to heaven.

H

哈利路亚 haliluya : Hallelujah. A Hebrew phrase meaning **赞美耶**
和华(English "Praise the Lord"). **哈利路** is Hebrew for **赞美**, and **亚**
is an abbreviation for **耶和華**(Psalm 150:6).

哈米吉多顿 hamijiduodun : Armageddon. Site of the final confrontation between God and man. Armageddon, which means perhaps, 'the mountain of Megiddo' is situated in the north part of Israel, near the old city of Megiddo, in the valley of Jezreel. Throughout history, this area, being the crossroads of the trade routes through Israel, has been the battleground for invading armies. Armageddon is mentioned only once in the Bible, in Revelation 16:16, and is the place where the nations of the world will be drawn together by God to oppose Christ at his return, and so bring about their own destruction."They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.... Then they

gathered the kings together to the place that in Hebrew is called Armageddon".
(16:16)

The battle of Armageddon, which will result in the destruction by Christ of all human authority, is described symbolically in Revelation 19:11-21: "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron sceptre.' He treads the winepress of the fury of the wrath of God Almighty".

好牧人 hao muren : the Good Shepherd. Meaning Jesus, as in "the good shepherd gives up his shengming life for the sheep". The Greek text here literally has "the good shepherd gives up his linghun soul" (John 10:11).

和好 hehao ; reconciliation. A term normally used in the sense of reconciliation in a marriage (as in 1Corinthians 7:11). In the New Testament however it is more often used about making right the relationship between God and man. This is

achieved by the work of Christ **不但如此，我们既藉着我主耶稣基督，得与神和好，也就藉着他，以神为乐。** (Romans 5:11) . Paul also says **天下就得与神和好**" (Rom 11:15). It is important to note however that it is man who is

estranged partner in this relationship, not God, and it is man whose pride and sin is put away, by the reconciliation worked by Christ. God has no fault in his relationship to change – Christ's death was to soften the hearts of men not to soften the heart of God (see 2Corinthians 5:18-20).

和散那 hesanna : Hosanna. Hebrew word meaning salvation. The people shouted this when Jesus entered Jerusalem on a foal (Matthew 21:8).

红海 Hong hai : the Red Sea. A shallow sea between Egypt and Sinai.

洪水 hongshui : the Flood. A giant flood which covered the earth and killed all life except Noah and his family (Genesis 7:1-8:22) – see fangzhou

话外人 huawairen : barbarian. A New Testament word meaning generally a foreigner or an alien, probably those within the Roman Empire who did not speak

Greek, which was the language of all the educated people. (1Co14:11, Col3:11)

悔改 huigai : repentance. Repentance precedes baptism, then baptism is followed by forgiveness (Luke 3:3).

会幕 huimo tabernacle

会堂 huitang : a synagogue. Jewish meeting house.

会众 huizhong : congregation. The Gathering of God's People (exodus 12:3). In the Old Testament the word 'congregation' refers exclusively to the nation of Israel, God's people who had been brought out of Egypt and assembled by God in the wilderness. In the New Testament, the corresponding Greek word is ekklesia – which in Chinese versions is translated as jiaohui. The only exceptions are Acts 19:32,39,41 where ekklesia is translated 'jujideren', juji, zhongren'.

火湖 huohu : the lake of fire. Only mentioned in Revelation 20:13–15. Possibly the same idea as Greek 'Gehenna' – see **地狱** diyu.

火葬 huozang : cremation. The Bible does not say how people should be buried. In Revelation 20:13 those who died at sea are raised even though they have no graves. All bodies are destroyed in one way or another but God is still able to resurrect them. The opposite is **土葬** tuzang : earth burial.

J

基督 jidu : Christ God's Only Begotten Son, His Anointed Priest and King. The king of the Jews was anointed with oil when he was crowned. Jesus did not reveal that he was the Christ until late in his preaching. Christ is the Greek word for the Hebrew title of 'Messiah' given to Jesus, the Son of God. Both words mean the 'anointed one'. Both the Chinese word Jidu and the English word 'Christ' are taken directly by sound from 'Christos' a Greek word meaning 'anointed one'. Likewise the Hebrew word meaning 'anointed one' is 'Messiah'. The title had previously been conferred upon Cyrus the Persian, because God, in a different age and circumstances, gave Cyrus the task of saving His People (in Isaiah 45). The title, conferred on Jesus, is descriptive of the status and authority of the one who is to be crowned king of the future age. The writer to the Hebrews refers to the anointing of Jesus, quoting from Psalm 45: "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you

above your companions by anointing you with the oil of joy." (Hebrews 1:8-9).
(see also shougaozhe : anointed, Misaiya : Messiah)

基督徒 Jidutu : Christian. A name first used against the followers of Christ, "The disciples were called Christians first at Antioch." (Acts 11:26). but a name of which believers are "not to be ashamed" (1Peter 4:16). Previously, the Christians had been identified as followers of 'the Way' (see Dao) taught by Christ. "Teacher," they said, "We know you are a man of integrity and that you teach the way of God in accordance with the truth." (Matthew 22:16). "Jesus answered, 'I am the Way and the Truth and the Life. No one comes to the Father except through me.'" (John 14:6). "However, I [Paul] admit that I worship the God of our fathers, as a follower of the Way, which they call a sect." (Acts 24:14).

基督弟兄会 Jidu dixiong hui: Christadelphians, Brothers and Sisters in Christ. Name of a church taken from the Greek words 'Christos' Jidu and 'adelphoi' brothers and sisters. The name was chosen in 1863 in order to register as conscientious objectors - i.e. people who do not fight in war for religious reasons. Believers with Christadelphian beliefs can be found in the early church (until 325AD), and after the Reformation (from 1522 onwards).

Jicheng inherit. See **业** ye

In the Bible an inheritance is the property left to someone by their father at his death, usually a house or land. Israel inherited the land of Canaan from their father Abraham, who in the first place received it as a gift from God. Moses said to Israel: "You will cross the Jordan and settle in the land the Lord your God is giving you as an inheritance, and He will give you rest from all your enemies around you." (Deuteronomy 12:10).

Isaac gave his blessing to his son Jacob: "May God Almighty bless you and make you fruitful and increase your numbers.... May He give you and your descendants the blessing given to Abraham, so that you may take possession of the land where you now live as an alien, the land God gave to Abraham." (Genesis 28:3-4).

In Jesus Christ, Abraham's inheritance has been extended to benefit all who share the faith of Abraham: "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:29).

Or, in the words of Jesus, which he is quoting from his ancestor David: "Blessed are the meek, for they will inherit the earth." (Matthew 5:5; and see Psalm 37:11).

"And we pray this in order that you may live a life worthy of the Lord...joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light." (Colossians 1:10-12).

矶法 Jifa : Cephas. Another name for Peter (1 Corinthians 1:12). Peter is the Greek word for shitou 'stone', Cephas is the Hebrew word.

基路伯 jilub : cherub, cherubim. Note that the English word 'cherub' takes -im as a plural not -s because it is a hebrew word and takes the Hebrew plural. A heavenly being, but not necessarily counted as a kind of angel (Genesis 3:24). They are representations of the power of God in the earth in the past and in the future. They are referred to many times as living creatures; for example the cherubim who guarded the way to the tree of life in the Garden of Eden (in Genesis 3:24), also the beings seen in vision by the prophet Ezekiel (Ezekiel 1), and also the living creatures seen by John, recorded in Revelation ch.4. When Israel in the wilderness constructed the Tabernacle to God's design, a pair of golden cherubim were made and mounted over the ark of the covenant in the Most Holy Place (see Exodus 25:17-22), and they were similarly made and positioned in Solomon's Temple (see 2 Chronicles 3:10-13).

From the Bible record, it is not clear to us what form they take, but we are told that they have wings, and different faces, and possibly the bodies of oxen. Jewish tradition says that they are of human likeness, which may have helped to form the popular misconception of angels as winged humans. They are not to be confused with angels. Ezekiel saw the cherubim in the form of a chariot with wheels, and earlier the prophet Elisha had seen Elijah taken to heaven in a similar chariot (in 2 Kings 2:11-13), indicating the power of God in action.

They appear to be related to Seraphim (Isaiah 6:2), both words having a similar association of power, force, and destructive action. See **撒拉弗**

寄居 jiju : be a foreigner. The term qizhu usually has the meaning of one who is not in the country of his birth, an 'foreigner'. The most prominent example being Abraham: "The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you, and I will be their God." (Genesis 17:8).

祭司 jisi : priest. Any Jewish priest. - see **大祭司**

祭司长 jisi zhang : chief priest. There were several chief priests at one time - see da jisi.

祭坛 jitan : altar. Under the Law of Moses, a raised table for animal sacrifice. The Place of Offering. The Old Testament Hebrew word for altar literally means 'a place of slaughter', with reference to the killing of the animals for sacrifice. The equivalent New Testament Greek word similarly means 'a place of sacrifice'. God instructed Israel to make altars for offerings to Him from unhewn stone or earth. The altars in the Tabernacle and later in the Temple were of brass (copper or bronze?) for the burnt offerings, and gold for the altar of incense, and were to be made to a special design ordered by God. "Make an altar of earth for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. Wherever I cause my name to be honored, I will come to you and bless you. If you make an altar of stones for me, do not build it with dressed stones, for you will defile it if you use a tool on it." (Exodus 20:24-25). In the New Testament the writer to the Hebrews explains that altars, together with all the Mosaic institutions, although of practical use in the worship of Israel, also pointed forward to the way of salvation in Christ, which was then yet to come. "We have an altar from which those who minister at the tabernacle have no right to eat.... Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name." (Hebrews 13:10,15). Christ is now the only way of approach to God for all men and women. He said: "I am the way and the truth and the life." (John 14:6). So Christ, in symbol, is both our sacrifice for sins, and also the altar on which we make the offering. Our prayers rise to God through Christ, as the incense offered on the altar. In this age, material offerings and altars are not required.

祭祖 jizu : ancestor worship. The Bible teaches that all our ancestors are dead - in the dust not in heaven. Praying to and speaking with the dead is forbidden, whether praying to one's own grandparents or praying to "saints" or Mary. Jia: house, household, family. 1. physical house, building. 2. household, family. A family living together. "...as for me and my house, we will serve the Lord." (Joshua 24:15). "You are... fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone...in him [Jesus Christ] you too are being built together to become a dwelling in which God lives by His Spirit." (Ephesians 2:19-22). - see linggong, dian, shengdian. God's jia is the church, not a literal house in

heaven. In John 14:2 Jesus says that 'zai wo fu de jiali you xuduo juchu'. This does not mean heaven has a big house with many rooms. The same word, juchu (Greek 'mone'), is only used two times in the New Testament. The second incident is 'women yao dao ta nali qu, yu ta tongzhu (John 14:23). Literally 'zuo women de juchu'.

加百列 Jiabailie : Gabriel. Name of an angel which probably means 'God is mighty' (Daniel 8:16, 9:21). He announced to Mary that she, a virgin, was going to give birth to a son (Luke 1:11, 26).

迦勒底语 Jialediyu : Chaldean. Language of Babylon (Daniel 1:4), closely related to Hebrew in which parts of the Book of Daniel are written. The rest of the Old Testament is written in Hebrew.

家利利 Jialili : Galilee. Northern portion of Israel around the lake of Galilee. Most of Jesus' preaching took place in Galilee. At this time it was ruled by a different King Herod to the King Herod who ruled in Judea.

迦南 Jia'nan : Canaan. The original name of the land of Israel before Joshua conquered the original inhabitants.

家谱 jiapu : genealogy. 1. The old Testament genealogies are found in Genesis 5 and 1 chronicles chapters 1-8. 2. The genealogy of Jesus is given twice in the New Testament - in Matthew 1:1-17 and Luke 3:23-28. The difference is because Matthew, writing for Jews, gives the legal genealogy of his adopted father Joseph (Matthew 1:1-17) while Luke, writing for Gentiles who would not be interested in the legal genealogy, gives the physical genealogy of Jesus' mother Mary. The genealogies are the same from Adam till king David, but then separate. Both Joseph and Mary were descendants of David, but from different sons. There is a major translation mistake in CUV version of Luke 3 genealogy where the word 'erzi' is not found in the Greek text but has been inserted to make reading easier. This creates two problems. The first problem is that Joseph was the son-in-law of Heli, not the son of Heli. (Luke 3:23) Compare Matthew's genealogy "Yage sheng Yuese, jiushi Maliya de zhangfu, na chengwei Jidu de Yesu shi cong maliya sheng de" (Matthew 1:16). The second problem is that according to the Chinese Bible Adam was 'the son of God' (Luke 3:38), but the Greek text only says that Adam was 'of God', while the title 'shangdi de erzi' is reserved for Christ.

拣选 jianxuan: election, **被拣选** the elect, the chosen. 1. In the Old Testament it is God's people Israel, who are a "chosen people" and Peter and Paul in their letters refer to their Jewish brothers in the same way (see 2 Timothy 3:10; 1 Peter

1:1). In the Gospels it is the faithful from among Israel who are chosen in the sense of being selected out of Israel (see Matthew 24:22,24,31).

2. But as the gospel spread to the Gentile world, it is the faithful from among all nations who hear and obey the word of God, who are the "chosen" (see Luke 18:7; Romans 8:33). Those who are chosen need however to continue to respond to God's calling: "Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall." (2 Peter 1:10).

3. Jesus Christ is God's "chosen one" (Isaiah 42:1) and "a chosen cornerstone" in God's spiritual Temple or house (1 Peter 2:6).

4. There are two unusual uses of the word 'elect': Paul writes to Timothy about "the **拣选的天使** elect angels" (1 Timothy 5:21), the character 'tian' is not found in the Greek text, and this is one of many examples of where it is not clear whether the original Greek word 'angelos' means a divine messenger, namely an angel, or a chosen human messenger who carried messages between the churches. If it does mean divine messenger, an angel, then it may perhaps mean the angels chosen to be the guardian angels of that church. Likewise John addresses his second letter to "the elect lady...whom I love in the truth." (2 John :1). He may be writing to a faithful sister in Christ, or perhaps it is the way he thinks of the Church – in this case probably the church in Ephesus – as the mother of a spiritual family.

Jianzheng : public acknowledgement of one's faith. Mihao de jianzheng Paul commends Timothy for making his "good confession in the presence of many witnesses", which he did before God, and Jesus Christ who had himself made a good confession before Pilate (see 1 Timothy 6:12–13). Paul is referring to the declaration that Jesus made to Pilate at his trial when he said that he was the Son of God and the King of the Jews (see John 18:37; 19:7).

见证人 jianzhengren : witness. The Jews are God's witnesses (Isaiah 43:10). This does not mean that they themselves are witnesses individually, nor that they are better or worse than other nations, only that God uses them to demonstrate his will, and achieve his purpose.

监督 jiandu : overseer. The same as an elder. There were several overseers at each church (1 Timothy 3:1–7) **监督** The word comes from the Greek word Episkopos, which means an overseer, or a superintendent. The moral, spiritual, and

leadership qualities required by the man chosen in New Testament times by the Holy Spirit to be an overseer of a congregation, or an 'elder', are set out both in Paul's first letter to Timothy, and also in his letter to Titus:

"The reason I [Paul] left you in Crete was that you might... appoint elders in every town, as I directed you. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it." (Titus 1:5-9).

It seems that there is no distinction in the Bible between an elder and a bishop. In this age we do not have direct Holy Spirit guidance in the choice of those who serve, but the Holy Spirit guides us now through the written word. This catalogue of qualities, duties and situations is given to us for our guidance in the selection of all who would serve the Lord now, whatever title we give to their service. All Christians need to develop these qualities for God's service. See also zhishi

僭妄的话 jianwangdehua blasphemy : To speak hurtfully, particularly against God. We understand the seriousness of blasphemy when we read in the Bible that the people of Israel were instructed to stone to death anyone who was heard to blaspheme (see Leviticus 24:14-16).

Jesus was threatened with stoning for blasphemy because he said that he was the Son of God (John 10:33), and it was on this charge that he was finally crucified (Matthew 26:65).

Paul instructs Titus to "teach what is in accord with sound doctrine", and to instruct the brothers and sisters to behave sensibly and reverently, "so that no one will malign [yuanwen zuo jianwang'] the word of God." (Titus 2:1-5).

教会 jiaohui : church, congregation. 1. An individual church in a particular city. 2. The whole body of believers.

教派 jiaopai : sect. 1. Used for the various sects of Judaism mentioned in the Bible. (Acts 5:17, 15:5, 24:5, 26:5, 28:22). 2. Used today to distinguish one modern church denomination from another.

教皇 jiaohuang : the Pope. The head of the Roman Catholic church. Neither the title, nor the role are known in the Bible.

教堂 jiaotang : chapel, church building. Not mentioned in the Bible. The first Christians met in homes.

Jiaojie fellowship communion The Greek word koinonia from which it is taken has the much wider meaning of fellowship. It means literally, 'the act of using a thing together, or in common'. a gathering of like-minded people wishing to celebrate the faith they share (Acts 2:42). It also refers to the things they understand and do together. Sometimes it is replaced with other words such as "participation in" (1 Corinthians 10:16) or "to have in common" (2 Corinthians 6:14). The concept is also connected with the 'Breaking of Bread' (q.v.), the memorial supper instituted by Christ for his followers. The connection is found in Paul's words to the Corinthians: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (1 Corinthians 10:16-17).

Is best described as sharing, or having much in common with others. Christian fellowship is sharing the knowledge and experience of the gospel and the hope of salvation. In the early church the more fortunate Christians actively helping those under persecution in practical ways with gifts and money, demonstrating such fellowship (see Philippians 4:10-20).

Fellowship is an exercise in love. The apostle John makes the point that unless we love our brothers and sisters we have no fellowship with God and Jesus Christ: "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with His Son, Jesus Christ. We write this to make our joy complete.... If we claim to have fellowship with Him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin." (1 John 1:3-4,6-7).

芥菜种 jiecaizhong : a mustard seed. A very small seed which grows into a big plant (Matthew 13:31).

结党 jiedang : division. The early church was troubled with divisions which formed on personality lines and often included false teaching (1 Corinthians 11:19, Galatians 5:20 CUV).

金律 jin lu : The Golden Rule. Do to others as you would have them do to you (Matthew 7:12).

金牛 jin niu : The golden calf. An idol the Jews made in the wilderness (Exodus 32:1-35).

浸没 jinmo : immersion. More normally adult baptism is simply called 'baptism in water' shuili de xili.

浸信会 Jinxinhui (literally 'immerse-belief-church') : the Baptist church. The name is taken from jinmo : immersion because the Baptist church originally practiced adult baptism by immersion in water rather than the ceremony of sprinkling water on infants.

禁食 jinshi : fasting. To abstain from food during prayer, either totally or to restrict the amount and type of food. Many people go without food for a time as an aid to their spiritual awareness, to concentrate their minds on spiritual matters, or as a sign to God that they are repentant, or to seek His help in some crisis. Israel were instructed to fast before the Day of Atonement (see Leviticus 16:29-31), and there are many examples in the Bible of individuals fasting in this way and for this reason. In New Testament times Jesus rebukes the Jews for making a great outward show of fasting to parade their supposed piety, and warns his disciples not to be influenced by them (see Matthew 6:16-18). Jesus fasted forty days before his temptation (see Matthew 4:1-2), and the apostle Paul and Barnabas fasted before setting out on their first missionary journey to Asia (see Acts 13:2-3). Christians are not required to fast, but nor is it forbidden. It is for individuals to decide for themselves whether to fast as a contribution to their spiritual life.

Jingwei : Fear in relation to God has the particular meaning of reverence and respect based on understanding and trust: "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline." (Proverbs 1:7).

救恩 jiuen : salvation. All men die, but those who are baptised into Christ can be saved from death by God. God wants all men to be saved (2Timothy 2:4)

救赎主 jiushuzhu : redeemer (Job 19:25)

旧约 jiuyue : Old Testament. The 39 books of the Bible written before Christ. The reason for selecting these 39 books no more no less is partly because this was the 'canon' or list of books accepted as authoritative by the Jewish rabbis in Jesus' day and still recognised today. This 'canon' of the library was also recognised by the early church. Most importantly these 39 books are the 39 books quoted by Jesus and the New Testament apostles. A couple of the smaller prophets are not quoted but all sizeable books are and they form a coherent whole in terms of teaching.

旧约次经 Jiuyue cijing : the Apocrypha. Additional Old Testament Books of Human Origin. Fifteen books of historical, poetical, prophetic and religious interest written by the Jews, and some possibly by early Christians, dating from the time of their return from exile in Babylon until after their absorption into the Roman Empire, covering the period approx. 300 BC - 100 AD. They are regarded by some as having been inspired by God. Although they were no doubt a source of encouragement to the Maccabean freedom fighters of that time, the Jews who wrote them never regarded them as inspired writings. They were however included in the **七十子希腊文本旧约** and the **拉丁文本** translations of the Old Testament. **杰罗姆** Jerome, who was responsible for the **拉丁文本圣经**, gave them a lower value than the rest of the Bible, and invented the name 'Apocrypha' for these books.

In 1534 Martin Luther placed the Apocryphal Books in a separate section of his translation of the Bible, with the note: "Apocrypha - these are the books which are not held equal to the sacred scriptures and yet are useful and good for reading". This practice has been followed in other Protestant versions. These books are omitted altogether by most Protestant and Orthodox authorities but the Roman Catholic Church at the Council of **特兰托** in 1546 maintained that they were authentic and inspired as much as the rest of Scripture, and they are to be found in the Roman Catholic versions of the Bible from the **杜埃版英文本圣经** of 1582 onwards. In recent times the Apocryphal Books have been included in some other new editions of the Bible. However it is worth noticing that none of the apocryphal books are ever quoted by the Lord Jesus or the writers of the New Testament which suggests that, unlike Luther they did not consider the books "useful and good for reading". Some of the books contain ideas - such as the immortality of the soul - which are not found in the Old Testament proper. See jiuyueweijing, xinyueweijing.

旧约伪经 jiuyueweijing : Old Testament Pseudepigrapha. A loose description for a broad category of Jewish writings which were excluded not just from the Old Testament but even from the Apocrypha. Although there is some overlap with the Apocrypha and with the Dead Sea Scrolls and it is not always clear where the Apocrypha ends and the Pseudepigrapha begins. The name weijing is given because the authors often wrote not under their own name but claimed to be some Old Testament figure such as Enoch, Job, Solomon or Ezra. But because the period is much later they are easily detected as obvious forgeries. One indication of the false authorship is that a large section of the books deal with fantastic journeys through the underworld or the 'seven heavens' unknown in the genuine Bible books. Another indication is that the books are permeated with the idea of the immortal soul – an idea consistently rejected in the Old and New Testaments. Most importantly like the Apocrypha the jiuyueweijing are not quoted as authoritative by the Lord Jesus or the apostles. The only direct reference to one of the jiuyueweijing is preceded by a warning against niezao de xuyan (2Peter1:16), xianhai ren de yiduan (2Peter2:1), niezao de yanyu (2Peter2:3).

惧怕 jupa fear **恐怕** Fear is an understandable human emotion which we all experience in our everyday lives, but which is diminished if we trust God. "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me." (Psalm 23:4).

The Apostle John links the absence of fear to the love of God: "And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like Him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love." (1 John 4:16–18).

局外人 juwairen : outsiders. Paul says that before accepting Christ the Gentile Christians were juwairen to the covenants of promise God made with Israel. Ephesians 2:12

K

可拉的背叛 Kela de beipan : The rebellion of Korah (Numbers 16:1–35, Jude 1:11). Korah, a levite, together with Dathan, Abiran, and On, three leaders from the tribe of Reuben, opposed Moses. 250 other men supported them. God

opened up the earth under Korah, Dathan and Abiram and swallowed them. The 250 men were burnt up. It is not recorded what happened to On.

客西马尼 Keximani : Gethsemane. Garden on the east side of Jerusalem (Matthew 26:36).

客旅 kelu ; traveller. Abraham Isaac and Jacob are given as examples of believers who 'recognised they were strangers and pilgrims on this earth'

(Hebrews 11:13) This is given as an example for the christian. See also **寄居** jiju

恐怕 see **惧怕** jupa

L

拉丁语 Ladingyu : Latin. One of the three languages with the inscription

'King of the Jews' put on the cross when Jesus was crucified (Luke 23:38). **拉丁**

语 was the language of the Romans, the ancient language of central Italy and the predecessor of modern Italian. It was used as the official language of all of the western part of the Roman Empire in the time of Jesus and Paul. However in the eastern part of the empire which included Israel the language of administration was still Greek and Roman governors learnt Greek to speak to local officials. In the 4th Century a great scholar called **杰罗姆** made a revision of an existing Latin translation using the original Hebrew Old Testament and the Greek New Testament, which became the main Bible translation used in Europe till the 16th Century when Bibles began to be translated into national languages.

拉比 labi : rabbi. Hebrew word meaning teacher. Jesus told us to call no man 'teacher' (Matthew 23:8).

来临 lailin Coming The return of Jesus Christ as King is the beginning of the final phase of God's purpose with the earth. It will involve the destruction of all that offends and opposes God, and the resurrection of the faithful and the restoration of the earth and the blessing of all mankind. It was foreseen by the prophets (see Psalm 72; Zechariah 14:9). It is the message of the gospel and the hope and encouragement of all Christians (see Luke 4:43).

"Be patient, then, brothers, until the Lord's coming.... You too, be patient and stand firm, because the Lord's coming is near." (James 5:7-8). It is also the time when the dead will rise (1co.15:23) see fuhuo.

乐园 leyuan : paradise. In the Bible paradise means a garden, which is always on earth and never in heaven. 1. In the Old Testament used of fruit gardens

(Nehemiah 2:8, Song 4:13 in Hebrew) and the garden of Eden (Genesis 2:8 in Greek). 2. In the New Testament the word is used of the Kingdom, which will be like Eden (Revelation 2:7). Note : in Luke 23:43 the Greek text reads 'I tell you today, you will be with me' ('我今天告会诉你，你要跟我一起' wo jintian hui gaosu ni, ni yao gen wo yiqi...). This fits the context better because the thief asked to be remembered when Jesus came back to earth to establish his kingdom, not that day. In any case that day Jesus was in the grave (John 20:17), or Hades yinjian (Acts 2:31), not in paradise, so if it really means 'today in paradise' then paradise is Hades, yinjian – which is obviously nonsense.

立约 liyue ; to make a covenant with someone. As in the covenant God made with Abraham "wo yu ni li yue" (Genesis 17:4) – see yue.

利百地拿会堂 Libaidina huitang : the synagogue of the Libertines. A group of Greek speaking Jews who opposed Stephen (Acts 6:9). Libertines is from the Latin word for freedom, and may either literally mean freed slaves or possibly mean that they were one of the liberal sects of Judaism.

离道反教 lidao fanjiao : apostasy, falling away. A 'falling away' or apostasy from the Gospel message is described in many places, for example, 2 Thessalonians 2:3; 1 John 2:18-19; 4:1-3; Jude; Hebrews 2:1-4; 2 Timothy 3, etc. These verses all describe believers who are not sincere, or become tired of the gospel, listening to a more attractive message, and going back to their former worldly connections.

良心 liangxin ; conscience. conscience is an awareness of the rightness or wrongness of our intentions or actions. See John8:9 Romans2:15 1Peter 3:16. We all have a conscience, but it needs to be enlightened and educated by the Bible. We might justify wrong conduct if the conscience is inactive, or wrongly instructed. An example is the case of the apostle Paul who, before his conversion, thought it right to persecute the Christians to imprisonment and death. After the intervention of Jesus Christ on the road to Damascus he realised his error and changed his ways completely (see Galatians 1:11-14).

The writer to the Hebrews advises: "Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on towards love and good deeds." (Hebrews 10:22-24).

利未人 liweiren : Levite. A descendant of Levi, the third son of Jacob. Moses came from the tribe of Levi, and under the Law this tribe was given the work of priests. They did not receive an allotment of land in Canaan, only cities.

立约 liyue : covenant 1. an agreement. God established a covenant with Noah (Genesis 9:1), and with Abraham (Genesis 17:4).

灵 ling : English spirit, Hebrew ruakh, Greek pneuma. The word ling has several meanings in the Bible all based around the idea of breath and wind.

1. qixi : breath. The most common meaning of ling in the Old Testament is 'breath' (Genesis 6:17, 7:15, 2Samuel 22:16, Job 4:9). The 'spirit' inside man is just his breath (Ecclesiastes 12:7) and on death this breath returns to God (Psalm 104:29:30). The 'spirit' does not have a mind of its own, and in the Bible the spirit of man cannot survive without a body.

2. feng : wind. In the Old Testament spirit is also the normal word for wind (Genesis 8:1, Psalm 107:25). There is also one verse in the New Testament where spirit is traditionally translated 'wind' (John 3:8 CUV TCV CLB), however it is probable that Jesus is here referring to Ecclesiastes 11:5 which describes how the breath of life enters an unborn child in the womb.

3. nengli : power. In a broader sense can also mean God's power (Genesis 1:2), but this is still primarily related to the idea of God's breath as the agent by which he maintains life. That the two ideas are related is shown by the conception of Jesus in the womb of Mary. 'Shengling yao lindao ni shenshang; zhigaozhede nengli yao yinbi ni' (Luke 1:35). These are clearly two words for the same thing. – see also

圣灵 shengling : Holy Spirit.

4. **心灵** xinling : spirit, mind. In the New Testament the main use of 'spirit' is as the opposite of 'flesh'. Neither 'spirit' nor 'flesh' are persons or powers – they are personifications of man's way versus God's way. – see also xinling

5. **恩赐** shengling de enci : spirit gifts. In a very few cases where 'spirit' refers to God's power, it can by extension refer to miraculous powers that were given to Christ (John 3:34) and the apostles (Acts 2:4). However the phrase 'gifts of the spirit' makes it clear that 'spirit' does not itself mean gifts but describes where the gifts came from – see enci

6. **邪灵** xieling : evil spirit. The Greek phrase **不洁净的灵** bu jiejing de ling (translated wugui in the CUV) was part of the language used by people in New

Testament times to explain illness – see **鬼** gui, emo

灵感 linggan : inspiration. A word used for the way God guided the writers of the Bible to avoid errors and give them wisdom. (in 2 Timothy 3:16 TCV). Here linggan is a more correct translation than **默示** moshi revelation (2 Timothy 3:16 CUV). The Greek text literally says "breathed by God".

灵宫 In their teaching the apostles use the house as an illustration, and speak of it figuratively: "You also, like living stones, are being built into a spiritual house." (1 Peter 2:5). See **圣殿**

灵魂 linghun (literally 'spirit-ghost') : soul. This is one area where both Chinese Bibles and English Bibles are very inaccurate. The word 'linghun' in Chinese, like 'soul' in English, suggests a being than can live without a body, but in the Bible no beings can exist without a body. Even Christ, when he was resurrected, made it clear that he was not 'a spirit' - **灵魂无骨无肉** he had a physical body (Luke 24:37-43). Where the Chinese Bible has 'linghun' it should be read as follows:

1. **活物，活人** huowu, huoren : Hebrew 'nephesh', English 'living soul'. In the Old Testament the original Hebrew word for linghun is 'nephesh'. The word is first used in Genesis youshengming de dongwu 1:21 (of fish), huowu 1:24 (of animals), huoren 2:7 (of man). All these instances speak of 'living linghun **灵魂**- the same phrase for huowu and huoren - but there are also 'dead **灵魂** linghun' (Numbers 6:6). In the Old Testament linghun can also mean the mind, but it is less common than in the New Testament.

2. **生命** shengming : Greek 'psyche', English 'life, mind, soul'. Genesis 2:7 is quoted in 1Corinthians 15:47 where the Hebrew phrase 'ren chengle huo nephesh' becomes 'yadang chengle huo psyche' which shows that the two words are basically the same, but in the New Testament the original Greek word for linghun 'psyche', usually means 'life' or 'mind'. Jesus taught us not to worry about our **灵魂** [psyche]" (Matthew 6:25). Jesus himself gave his **灵魂**[psyche] for the sheep (John 10:11,15,17). In only one instance does the New Testament use **灵魂** in a way that can appear at all consistent with popular belief in the so-called 'immortal soul'。 In this verse (Matthew 10:28) Jesus is probably making a contrast between the temporary fate of man, sleep till the resurrection, and the

permanent destruction of the wicked at the Day of Judgement. In this context "the body" is the life prior to resurrection, "the soul" the life after resurrection.

粮 liang ; food. Most of the Bible references to liang literally say mianbao (English 'bread'). Bread is the basic food in the wheat-growing areas of the world, which includes the middle east. Bread is made from ground wheat grain mixed with water to make dough, and then baked. The third ingredient is normally yeast to make the bread rise during cooking. In the Bible bread is sometimes used to represent all kinds of food, as for example in the Lord's Prayer "give us this day our daily bread". In addition to food which sustains the body, Christ also speaks of his body as bread upon which his disciples must feed daily if they would remain alive and grow spiritually, by this he means taking to ourselves and living by his teaching and example (in John 6:31-35, 48-51).

"Jesus said to them, 'I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.'" (John 6:32-33).

Jesus places this thought at the centre of Christian worship by instructing us to keep the memorial feast or 'breaking of bread' regularly to remind us of our need to feed on his word: "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.'" (Matthew 26:26) see bing.

六百六十六 liubai liushi liu : 666. A symbolic number (Revelation 13:18). There are various theories about the meaning, several of them linked to the names of Roman emperors. It may also be simply 6 repeated three times because Adam sinned on the sixth day of creation.

流放 liufang : exile. **被流放者** beiliufangzhe ; an exile. Usually today someone sent away from a country against his choice but an exile may also be one who goes to live in a foreign country by choice: "The king (David) said to Ittai the Gittite, Why should you come along with us? Go back and stay with king Absalom. You are a foreigner, (English 'an exile') from your homeland." (2 Samuel 15:19). A man can also be exiled because he is not welcome in his own country, or has been taken captive. – see also **局外人, 客旅, 寄居, 被虏的**.

龙 long: dragon. Mythical beast. In the New Testament book of Revelation, an

imaginary creature with seven heads and ten horns, representing evil human activity. "Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus." (Revelation 12:17). This seven-headed dragon is called "na gushe, mingjiao mogui, you jiao sadan" (Revelation 12:9) which has led many people to identify the serpent in Eden as a fallen angel. However this idea has four problems. Firstly Revelation is a book of symbols not a history book. Secondly the visions which John saw show things which are future (Revelation 1:1) not events which happened before Genesis. Thirdly this is the only time in the Bible such a link is made and in 2Cor 11:3 where Paul discusses the temptation of Eve he describes the serpent as 'a serpent', nothing more. Fourthly if the devil is the serpent, then what is the 'offspring of the serpent' prophesied in Genesis 3:15?

律法 lufa : The Law. Specifically the Law of Moses – see Moxi de lufa.

罗马 Luoma : Rome. Capital of the Roman Empire. Paul visited Rome and was put on trial there (Acts 28:16).

M

麻风 mafeng : leprosy. A serious skin disease. (see Matthew 8:1-4)

玛客比人 Makebiren : Maccabees. Not mentioned in the Bible. The name of a powerful Jewish family in the period between the Old Testament and the New Testament. The Maccabees led a rebellion against the Greek empire 166–142BC and they ruled Israel until the Romans took power and appointed the family of Herod as king in 63BC.

马利亚 Maliya : Mary. 1. Mary, the mother of Jesus (Luke 1:27) – see chunu Maliya. 2. Mary Magdalene, a disciple of Jesus who was the first to see him after his resurrection (John 20:1). 3. Mary the mother of James and Joses (Matthew 27:56). 4. Mary the wife of Cleophas (John 19:25).

玛门 Mamen : Mammon. An old **迦勒底语** Aramaic word meaning wealth. Used in the New Testament as personification of money (Matthew 6:24 CUV)

吗哪 mana : Manna. Hebrew word for a special type of bread given to the Israelites for food in the wilderness (Exodus 16:1–36).

麦基洗德 Maijixide : Melchizedek. King of Jerusalem who was also a priest in the days of Abraham (Genesis 14:8, Hebrews 7:1).

门徒 mentu : disciple. Jesus had 12 disciples who followed him (Matthew 10:2). The difference between a disciple and an apostle, is that the disciple is one that follows, an apostle is one who is sent. In practice all apostles were also disciples. A disciple is 'one who learns'. In the Bible, though other teachers such as John had disciples, it is the twelve disciples of the Lord Jesus Christ of whom we read particularly. These disciples were humble working men probably without much education, and they were slow to learn the message of salvation, and to understand where it differed from the teaching of the Scribes and Pharisees. Christ's disciples went with him in his ministry, and after his resurrection were instructed to continue his work of teaching and bringing men and women to God, as we also in our time must do. "Therefore go and make disciples of all nations...teaching them to obey everything I have commanded you." (Matthew 28:19-20).

Misa ; mass. Tianzhujiade shengtishengshi liyi. An elaborate rite not mentioned in the Bible. The breaking of bread found in Matthew 26:16 and 1 corinthians 11:25 is far simpler.

米迦勒 Mijiale : Michael. The name of a guardian angel of Israel (Daniel 10:20, Revelation 12:7). As he only appears in prophecy he may be symbolic rather than real. The name Michael means 'Who is like God?'.
弥赛亚 Misaiya : Messiah. Hebrew word meaning 'anointed' shougaozhe. Hebrew title for Christ Jidu – the Greek word for anointed.

苗裔 miaoyi : the Branch. A symbol of Jesus used as a shoot from the root of David. (Zechariah 3:8)

民数记 Minshuji : the Book of Numbers. The name of the book comes from the first two chapters which are a census of Israel. The other 34 chapters are mainly the continuation of the laws in Leviticus and the history of Exodus and contain many interesting incidents including the sending of Israel's spies into Canaan (chapter 13), the refusal of the people to enter the land (chapter 14), the rebellion of Korah (chapter 16), Moses' mistake at Kadesh (chapter 20), and the story of Balak and Balaam (chapters 22-24).

名 ming : name. 1. Any person's name, though Bible names often carry meanings. 2. God's name [see Yehehua] 3. Figuratively, in the Bible someone's 'name' can mean their reputation and glory. The phrase 'for God's name's sake' may in older Bibles be translated literally "for his name" (Acts 15:14 CUV), but in modern versions often omitted; "for himself" **召人来归属自己** zhao ren lai gui shu ziji

(Acts 15:14 TCV).

明亮之星 mingliang zhi xing : Morning Star 1. The King of Babylon, 'a man' (Isaiah 14:4,12). 2 Lucifer. A mistaken Christian tradition which originated around 400AD based on Isaiah 14:12. This illustrates the danger of not reading the context of difficult verses.

Mingling Commandment An Instruction Given by One in Authority, who can Demand Obedience. A collection of commandments becomes a law. God gave His people Israel a law to live by, which is called the 'Law of Moses'.

"So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. The people all responded together 'We will do everything the Lord has said.'" (Exodus 19:7-8). This law is summarised as the 'Ten Commandments' (Exodus 20:1-17, q.v.).

Jesus taught that the whole law of God would be kept in spirit, if only men and women loved God and their neighbours as themselves (see Matthew 22:36-40). Jesus gave his disciples and all Christians a 'new' commandment: this new law of Christ is comprehensive and binding in its requirements for the Christian disciple: "A new commandment I give you: Love one another. As I have loved you, so you must love one another." (John 13:34).

魔鬼 mogui : Greek diabolos, English devil. Literally the Greek word 'diabolos' translated mogui in Chinese Bibles means shuochanyanzhe **说 谗 言 者**, but in New Testament times the word was also used to translate Satan in the Greek Old Testament used by Greek speaking Jews and the early church. In this was the Greek word 'diabolos' became associated with the Satan figure in the book of Job and the prophecy of Zechariah – see Sadan.

1. **说 谗 言 者** shuochanyanzhe : slanderer. The word is used in its original Greek in 1Timothy 3:11, 2 Timothy 3:3, Titus 2:3 where Paul tells the sisters in the church not to be slanderers. Likewise in the Greek translation of the Old Testament, used in Paul's time, Haman was a 'diabolos' who opposed the Jews (Esther 7:6). This meaning may also be what Jesus intended when he described Judas as a 'diabolos' (John 6:70 CUV & TCV).

2. **跟撒但相同的** gen Sadan xiangtong de, **罪的拟人化** zui de nirenhua: equivalent to Satan, a personification of sin. It is often overlooked that the only two significant appearances of Satan in the Old Testament are in a prologue to a poetic drama (Job 1) and in a vision where Satan is symbolic of

political opponents to Nehemiah and Ezra (Zechariah 3). With this in mind it is quite possible that the early readers of the New Testament understood the New Testament devil as either poetic or symbolic – an extension of the Old Testament Satan. In this case the most natural poetic and symbolic meaning of mogui is as a personification of sin. Despite popular ideas, the devil cannot be an angel because "all angels", meaning all without exception, are obedient servants of God according to Hebrews 1:14. In the New Testament mogui is used to personify sin inside us, or temptation outside us (James 1:14–15, 4:7). Jesus was tempted in the same way as us, but did not sin (Hebrews 2:17–18, 4:15). Christ destroyed the devil when he triumphed over sin (Hebrews 2:14). This also explains the absence of the mogui from the Old Testament, because before Jesus came it was impossible to separate out the good and bad in man. When Christ came, and he became the first man ever to resist sin (Hebrews 4:15), Christ exposed the works of darkness (compare Ephesians 5:11). While there are 'shadows' of the devil in the Old Testament, just as there are 'shadows' of Christ, there is no 'devil' in the Old Testament. [see also Satan]. Other personifications of sin are 'the old man' and 'the Flesh'.

Otherwise 'devil' and 'satan' are used in the Bible as terms for evil in human form, indulged in individually, as a group, or as a human organisation. They are not persons, but personifications of the power of sin at work in us (see Romans 5:21; 6:23). The Bible tells us that the Lord Jesus Christ "...shared in their humanity so that by his death he might destroy him who holds the power of death—that is the devil—and free those who all their lives were held in slavery by their fear of death." (Hebrews 2:14–15). This verse shows that the Bible 'mogui' cannot possibly be a fallen angel or it would have literally died when Christ died on the cross. Compare Romans 6:10. The devil is the human part of our character, which naturally opposes God.

末日 mori : the last days. The days before the return of Christ (2Timothy 3:1)

末日的兆头 mori de zhaotou : signs of the times. Events heralding the second coming of Christ (Matthew 24:3–35)

末日空中大失踪 mori kongzhong da shizhong : the Rapture. Term not found in the Bible. The popular belief among Evangelical churches that Christians will be taken to heaven when Christ returns. However the Bible states that Christ's kingdom will be on earth – see bei jie qu.

摩西 Moxi : Moses. (1526–1406BC) Leader of Israel at the time of Exodus.

摩西的律法 Moxi de lufa : the Law of Moses. God gave the Law to Moses on Mount Sinai. The Ten Commandments are a summary of the main points. The details of the Law are found in Leviticus and Deuteronomy.

摩西五经 Moxi wujing : the Five Books of Moses. A title not found in the Bible but still a common name for the first five books of the Bible. Although Moses does not feature in the first book, Genesis, it was commonly believed by the Jews that Moses was the author or compiler. The following four books – Exodus, Leviticus, Numbers, Deuteronomy – tell the history of Israel under Moses' leadership.

没药 moyao : myrrh. **上品的香料**. Usually in liquid form **流质** (Matthew 2:11)

牧师 mushi : a pastor. In English the word 'pastor' is simply the old Latin word for shepherd. In the Chinese Bible mushi only appears one time (Ephesians 4:11 CUV) but it does not indicate one member of the church who makes his living from the others and is the same word as muren – see muren.

牧人 muren ; shepherd. 1. literal shepherds **牧羊人** (Luke 2:8). 2. figurative shepherds, workers in the church (Acts 20:28). 3. **好牧人** good shepherd, **大牧人** great shepherd – Jesus himself (John 11:1, Hebrews 13:20, 1Peter 2:25)

N

拿答和亚比户 Nada he Yabihu : Nadab and Abihu. Two sons of Aaron who got drunk while serving as priests. God sent fire and burnt them up (Leviticus 10:1). Afterwards a rule was introduced that a priest must not drink wine while on duty. This is why Jesus told the disciples he would not drink wine again until with them in the kingdom. Jesus is now in heaven as our high priest.

拿细耳人 Naxi'erren : a Nazarite. A man or woman who took a special vow of separation under the Law of Moses (Numbers 6:1). During the period they were not to cut their hair (Numbers 6:5). The most famous Nazarite in the Bible was Samson (Judges 13:5).

那撒勒 Nasale : Nazareth. The town in Galilee, in the North of Israel, in which Jesus grew up. (Matthew 2:23). The prophecy 'he shall be called a Nazarene' (Matthew 2:23) is not easy to identify in the Old Testament, but it may connected with the prophecy about "wo puren Dawei de miaoyi" **苗裔**. (Zechariah 3:8). **那**

撒勒 means **苗**.

那撒勒教党 Nasale jiaodang : the sect of the Nazarenes. The name the banshi Tietuluo gave to the Christians in Acts 24:5. The name is probably how the Christians were known among the Jews, because Jesus and the twelve were from the town of Nasale.

乃 纒 Naiman : Naaman the Syrian was told to wash in the river Jordan seven times to cure his leprosy (2 Kings 5:1). Jesus mentions him as one of the few non-Jewish believers in the Old Testament (Luke 4:27).

尼 禄 Nilu : Nero. Not mentioned in the Bible. The emperor of Rome who persecuted the Christians (reigned 54-68AD).

拟 人 化 nirenhua : personification. An important kind of idiom in the Bible. The main examples are; 'Wisdom' personified as a woman in Proverbs. 'Flesh' personifying human nature. 'Spirit' personifying the new life in Christ. 'Devil' personifying sin. 'Advocate' personifying 'the Spirit of Truth'. 'Mammon' personifying money.

尼 西 亚 信 经 Nixiya xinjing : The Nicene Creed. A late document (325AD), teaching the Trinity and other ideas not found in the Bible. See xinjing

牛 希 草 niuxicao : hyssop. A plant found in the middle east with a long strong stalk. Under the Law of Moses, hyssop was dipped in the blood of the sacrifice and used to sprinkle the people with blood. The ritual associated their sins with the death of the animal (Exodus 12:22, Hebrews 9:19). Used to lift a sponge of sour wine to the lips of Jesus while he was on the cross (John 19:29)

挪 亚 Nuoya : Noah (Genesis 6). (see **洪水** hongshui : flood)

女人的 后 裔 nuren de houyi : the seed of the woman. The woman in Eden was Eve, the offspring she was promised was Christ (Genesis 3:15). This describes two different and temptations with opposite results. In the Garden of Eden temptation the woman was defeated by the serpent (2Corinthians 11:13) but in the wilderness temptation the offspring of the woman defeated the offspring of the serpent (the devil). The woman let sin in, the offspring of the woman cast sin out - see she, she de houyi.

O

偶 像 ouxiang : idol. A wooden or metal image of a god worshipped by pagans. Anything worshipped in Place of God. The Bible teaches that idols cannot do evil,

and cannot do good (Jeremiah 10:5), and that idols **其中并无气息** have no breath (literally **其中并无灵** 'no spirit') in them (Jeremiah 10:14, 51:17).

The pagan world, which forms the background to the Bible, was totally obsessed with the worship of idols. Sometimes idols were representations of unseen powers which were believed to be capable of affecting the daily lives of the people, giving favourable weather, or fertility to the crops and animals. Others were carvings of wood and stone, which were thought to have power in themselves, and needed offerings to placate them. God, through His prophets had a constant battle to keep Israel from idol worship: "Why do the nations say, "Where is their God?" Our God is in heaven; He does whatever pleases Him. But their idols are silver and gold, made by the hands of men." (Psalm 115:2-4; see also Isaiah 40:18-20).

"Some of the elders of Israel came to me and sat down in front of me. Then the word of the Lord came to me: 'Son of Man, these men have set up idols in their hearts and put wicked stumbling-blocks before their faces. Should I let them enquire of Me at all? Therefore speak to them and tell them, "This is what the Sovereign Lord says: When any Israelite sets up idols in his heart and puts a wicked stumbling block before his face and then goes to a prophet, I the Lord will answer him Myself in keeping with his great idolatry. I will do this to recapture the hearts of the people of Israel, who have all deserted me for their idols." Therefore say to the house of Israel, 'This is what the Sovereign Lord says:

Repent! Turn from your idols and renounce all your detestable practices!'" (Ezekiel 14:1-6).

When Jacob left his uncle Laban, Rachel his wife stole her father's household gods, or idols and hid them amongst her baggage. Possibly they were gold, and valuable, or perhaps she thought they might be a way of identifying her and her children with the family of Laban in the future. Rachel showed contempt for them as objects of worship, sitting on them while her tent was searched (in Genesis 31:30-35). Similarly King Saul's daughter Michal pretended that her husband David was ill by putting an idol in his bed (in 1 Samuel 19:11-17).

In New Testament times, the apostle Paul tried hard to persuade the gentile nations to give up their idol worship and serve God: "While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols.... [He said to them] 'Men of Athens... we are God's offspring, we should not think

that the divine being is like gold or silver or stone—an image made by man's design and skill. In the past God overlooked such ignorance, but now He commands all people everywhere to repent." (Acts 17:16-30).

Today we may not worship carved idols of gold and silver, but it is possible to 'worship' things we value and people we admire too much. We can think more of things we like and enjoy doing, than we do of God and His ways. This also is idolatry.

"Dear children, keep yourselves from idols" (1 John 5:21).

P

磐石 panshi : rock, bedrock. A term used to describe the reliability and strength of God (1Samuel 2:2). Also used of Christ in the New Testament (1Corinthians 10:4). 2. The foundation of faith.

Jesus stressed the importance of our lives and our faith having "the foundation...on rock" (Luke 6:47-49), and the apostle Paul compares us to a temple of God, built on a sure foundation:

"Consequently, you are no longer foreigners and aliens, but fellow-citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by His Spirit." (Ephesians 2:19-22).

批麻蒙灰 pima menghui : to wear sackcloth and ashes. Ripped and dirty clothes were worn by mourners in Bible times as an expression of grief (Matthew 11:21).

皮同 pitong : Python. The name of a snake god worshipped in Philippi which was supposed to have powers to predict the future. When Paul came to Philippi he encountered a girl "possessed with a spirit of Python" and healed her. The word Python is found in the Greek text in Acts 16:16 but is generally omitted in Chinese or English Bibles. It does not show that Luke believed in the existence of Python but simply that he was trying to write an accurate journalistic account.

葡萄树 The grape was a prolific and essential fruit crop in Israel from which wine and raisins were made. It is repeatedly used throughout the Bible in a

figurative sense. In the Old Testament the nation of Israel was spoken of as a vine (vineyard), brought out of Egypt, which would eventually be overrun by brambles and thistles, and spoiled: "You [God] brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it, and it took root and filled the land.... Why have you broken down its walls so that all who pass by pick its grapes?" (Psalm 80:8-12). "A nation has invaded My land, powerful and without number; it has the teeth of a lion, the fangs of a lioness. It has laid waste my vines and ruined my fig trees. It has stripped off their bark and thrown it away, leaving their branches white." (Joel 1:6-7).

In contrast, Jesus spoke of himself as the 'true vine' cared for by His Father the husbandman, and of which we may be the branches. If we remain 'in him' we will produce good fruit. If not we will be cut off. "I am the true vine, and My Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit He prunes, so that it will be even more fruitful." (John 15:1-2).

葡萄园 Jesus takes up the same imagery in the parable about the men who should have been caring for God's vineyard, but who were disowned because they refused to give God the harvest, and murdered the messengers He sent to them—including His Son:

"There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then He rented the vineyard to some farmers and went away on a journey. When the harvest time approached, He sent his servants to the tenants to collect His fruit...." (Matthew 21:33-41).

Q

Qichu : beginning. The Hebrew and Greek words for qichu, (like English "the beginning") carry a broad range of meanings

1. Taichu: The old beginning. The Creation of the World. In the Old Testament, with one or two exceptions, such as Proverbs 9:10, or where the word 'beginning' refers to some specific occasion, such as "the beginning of barley harvest" (Ruth 1:22), or the beginning of the reign of a king (for example Jeremiah 26:1, KJV), the beginning referred to is the creation of the world. "Thy word is true from the beginning." (Psalm 119:160, KJV). The same is true in the New Testament, where, on nine occasions the 'beginning' can be seen from the context to refer to the

creation of the world. For example "...at the beginning the Creator 'made them male and female.'" (Matthew 19:4).

2. xinqichu : the new beginning – the new creation in Christ. But more frequently in the New Testament (at least thirty times) it may be seen from the context that the Greek term qichu refers to the beginning of the preaching of the gospel "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first [KJV: "from the beginning"] were eyewitnesses and servants of the word." (Luke 1:1-2). It is not clear whether "In the beginning was the Word..." (John 1:1) refers to the Old Creation, the New Creation or both. But the same Greek words in Luke 1:2 and 1John1:1 refer to the New Creation.

3. **元始** and **元首**. the Beginning, the Prince. The Greek word for qichu (Greek arche), usually translated 'beginning', can also mean 'first' or 'ruling', for example as in the word Tianshizhang (English 'archangel'), where the Greek literally says Tianshi zhi qichu – meaning the first or senior angel. It is used in Luke 12:11 of magistrates. The most important example of this usage is in where Jesus himself is described as **元始** and **元首** – the same word as qichu, taichu. Paul says that Jesus **是元始，是从死里首先复生的，使他可已在凡事上居首位。** (Colossians 1:18), and John says Jesus is **在神创造万物之上为元首的，** (Revelation 3:14). The context in these verses is that **元始** and **元首** does not mean qichu in a time sense but in the sense of command and superiority, and that the **创造万物** refers to the new creation not the Genesis creation.

七大罪 qi da zui : the seven deadly sins. A European tradition not found in the Bible. In Galatians Paul lists 15 sins – see **情欲的事** qingyu de shi.

七日的第一日 qiri di diyiri : the first day of the week. Not the same as the first day in the Chinese week which is **星期一** xingqiyi. The first day of the week varies from country to country. For example Americans generally count the first day as Monday, but the British count the first day as Sunday. When it is **星期一** in China it is already xingxier in Vietnam. The first day of the Jewish week was from Saturday evening till Sunday morning. The early church met on the first day of the week (see Acts 20:7 and 2 Corinthians 16:2 CUV). In these verses

the modern TCV uses **星期天** xingqitian Sunday.

七十个人 qishigeren : the Seventy. The disciples sent out in pairs by Jesus (Luke 10:1 CUV). According to manuscripts in Europe this reads 'Seventy' but some modern Bibles (TCV) have 'Seventy-Two' following manuscripts found in North Africa. This alternative reading is probably due to a copying error by a scribe around 300AD. Jesus would have chosen 70 because this was the number of elders gathered by Moses in Numbers 11:16 and Jesus had already chosen 12 following the example of the 12 tribes.

七次 qishige qici : seventy times seven. The number of times that Jesus expects that we forgive others (Matthew 18:22).

长老 qishige zhanglao : the seventy elders. Elders appointed by Moses (Numbers 11:16).

七印 qi yin : seven seals. Seals on a scroll being broken one by one to read the scroll. Symbolic of a series of unfolding events (Revelation 6:1-8:6).

七灾 qi zai : seven plagues. Symbolic of troubles (Revelation 15:1).

七坐山 qi zuo shan : seven mountains. Symbolic, but probably a reference to the seven mountains on which Rome sits (Revelation 17:9). Mentioned by several Roman writers prior to Revelation, including the geographer Strabo.

情欲的事 qingyu de shi : the works of the lusts. In the Greek original and English versions this is "the works of the flesh". (Galatians 5:19-21).

全能的 quannengde : the Almighty. An adjective and noun used only of God. In the early books of the Old Testament, God is known in the Hebrew by Shaddai which scholars say means fruitfulness, blessing, or strength. When prefixed by 'God', El, it becomes 'El Shaddai' or 'Almighty God'. "...the Lord appeared to him [Abram], and said, 'I am God Almighty; walk before me and be blameless.'" (Genesis 17:1). In the later books of the Old Testament the name seems more likely to be related to the word shadad which means to 'destroy' or to 'judge'-to enforce the sentence of the court-and this is how God features in those prophetic writings which are warnings to Israel and the surrounding nations to repent: "Alas for that day! For the day of the Lord is near; it will come like destruction from the Almighty." (Joel 1:15). The New Testament word simply means 'all powerful'.

R

人子 renzi : Son of Man. A title of Jesus, emphasizing his humanity and his descent from Adam, Abraham and David, and as a child of Mary.

ren yesu. Acknowledge Jesus. To profess a belief openly. In New Testament times when those who confessed Christ were persecuted, this was a very bold and courageous thing to do. Modern English translations have 'acknowledge' in place of 'confess', as at Matthew 10:32: "Whoever acknowledges me before men, I will also acknowledge him before My Father in heaven". See jianzheng

Renzui confession : Ren ziji de zui The Israelites were required to confess their sins openly to God before they were forgiven, both individually as they made their offerings, and together as a nation on the Day of Atonement (see Leviticus 16:21; 26:40; Nehemiah 1:6; Psalm 32:5). The Israelites confessed to God not to their jisi. "Now make confession to the Lord, the God of your fathers, and do His will." (Ezra 10:11). The Jewish priest gave the Israelites access to God, though the intermediate role of the Israelite priesthood is replaced by Christ in the New Testament. There is nothing in the Bible to suggest that confessions can only be made to a mushi or shenfu, or that a shenfu has the power of absolution (1John 1:9). We are asked to confess our sins directly to God and to each other, to help us overcome sin. "Therefore confess your sins to each other and pray for each other so that you may be healed." (James 5:16). "He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy." (Proverbs 28:13).

容光 In the Bible we read that the glory of God was sometimes seen as brilliant light which surrounds God (as in Exodus 24:16; 33:18-23), and this brilliancy is enclosed in a cloud (see Exodus 40:34; Ezekiel 1:25-28). When King Solomon dedicated the Temple to God, God showed His approval by filling the Temple with His glory (see 2 Chronicles 7:1-3).

Man cannot approach God because of His glorious presence (see 1 Timothy 6:16). John the disciple, referring to the transfiguration (q.v.) of Jesus, said "...We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." (John 1:14; see also 1 Peter 1:17-18). The Gospels record that a bright cloud surrounded Jesus and the disciples and that the face and clothing of Jesus shone like the sun.

We can give glory to God when we praise Him and acknowledge His power and

majesty. "Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give Him glory!" (Revelation 19:6-7; see also Luke 2:13-14,17-18; Romans 4:18-21), and when we trust Him. We should display God-like qualities in our lives—peace, mercy, truth and love. We are told to seek the glory of God by doing the things which please Him, and He will give us glory, honour and immortality when we are raised from the dead, and enter His kingdom (see Romans 2:6-7,10; 8:17).

肉 rou. Meat. the soft covering of tissue and skin that covers the animal skeleton. Under God's law through Moses, Israel were permitted to eat the flesh of 'clean' animals after it had been drained of blood. Jews call this kosher meat.

肉 体 routi : the flesh. The Greek word 'sarx', **肉 体**, is frequently used as a word to represent human nature in all its weakness. Not the physical body, **身 体** shenti, but a figurative personification of sinful human nature. The 'flesh' is a very important New Testament concept, which is translated inconsistently in many bibles including the Chinese versions. Among the translations in the CUV are **肉 体** routi (Mark 14:38, Romans 1:3, 7:5,14,18,25 8:4,8,9,12,13), **骨 肉** gurou (Romans 9:3), **情 欲** qingyu (2 Corinthians 1:17, Galatians 5:17), **肉 身** roushen (John 1:14, 1John 4:2). The TCV uses different words again. Despite the different words the idea is the same – human will, human instincts, opposed to God. When, just before the crucifixion, the disciples fell asleep in the Garden of Gethsemane, Jesus told them: "**你们心灵**(English 'the spirit') **固然愿意肉体** (English 'the flesh') **却软弱了**" (Matthew 26:41). "**而且属肉体的人不能得神的喜欢。如果神的灵住在你们心里， 你们就不属肉体乃属圣灵了。** (Romans 8:8-9). These two verses demonstrate the important concept of the internal battle between routi on one side and on the other side xinling or shengling (exactly the same word in both verses). Shuroutide ren is equivalent to the shu yadang de ren, jiuren. Likewise shulingde ren or shushenglingderen is equivalent to xin zao de ren. Note that the old English Bible almost always the original Greek word 'sarx' as English word 'flesh'. Modern English versions usually change this to English 'body' or 'sinful nature' or some other equivalent word or phrase, not always with precisely the same meaning.

乳 香 ruxiang : frankincense. Gift given to the baby Jesus (Matthew 2:11)

S

撒但 Sadan : Satan, the Accuser. Literally **敌挡者** didangzhe.

1. **敌挡者** didangzhe : accuser, enemy. In the Old Testament a normal Hebrew word for 'accuser' or 'enemy'. The first time the word is used, the 'satan' is an obedient angel who opposed Israel's enemy Balaam (Numbers 22:22, translated **敌挡他** ditang ta "opposed him" in CUV). More often 'satan' is used of human enemies of Israel such of as Hadad (1Kings 11:14) and Rezon (1 Kings 11:23). Once God was a 'satan' to David (compare 1 Chronicles 21:1 and 2 Samuel 24:1). The 'satan' of Job was given the power by God to call down the 'fire of God' (Job 1:16) and strike Job with boils (2:7) but he was totally obedient to God (Job 1:12, 2:6), and Job recognised that God, not a disobedient angel, brought his troubles upon him (Job 1:21, 2:9, 19:21, 27:2, 42:11). The Satan of Ezra and Zechariah's day was a human enemy (compare Ezra 4:6 and Zechariah 3:1).

2. mogui, zui de nirenhua : devil, a personification of sin. In the New Testament Sadan is another word for mogui 'the Devil' (compare Matthew 4:1 and Mark 1:13). There is almost no difference between the two words and the New Testament Satan is a very different concept from the obedient Satan who opposed Balaam and Job in the Old Testament. The reason for this is due to the use in the New Testament of 'Satan' and 'Devil' as a contrast to Christ (see entry for mogui). One special use of the word Satan is **把人交给撒但** ba ren jiaogei Sadan: To 'turn someone over to Satan' means to punish someone by temporarily excluding them from the church (1 Corinthians 5:5). If Satan was a fallen angel Paul would not have told the church to do this.

撒迦利亚 Sajialiya : Zechariah 1. Zechariah son of Berechiah. Old Testament prophet at the time of the return from Babylon (Zechariah 1:1). He was killed by the Jews (Matthew 23:35). 2. Father of John the Baptist (Luke 1:5-25,57-80)

撒拉弗 sarafu. Seraph. Heavenly serpent with six wings only mentioned once in the Bible (Isaiah 6:2, 6). As it was seen in a vision it is probably not meant to be taken literally. See jilubu

撒马利亚人 Samaliyaren : Samaritan 1. In the Old Testament : Man from Samaria, capital of the Northern Kingdom. 2. In the New Testament : A Samaritan. A person of mixed Jewish and Gentile blood. 3. a character in the Parable of the good Samaritan **好撒马利亚人的比喻** hao samaliyaren de biyu

(Luke 10:25-37).

撒独该人 Sadugairen : Sadducee. Jewish religious sect which denied the resurrection.

三十岁 sanshi sui : Thirty years old. 1. Under the Law of Moses the priests had to be 30 years old. 2. Jesus was 30 years old when he started his work.

三位一体 sanweiyiti : Trinity. A word not found in the Bible. The doctrine of the Trinity was introduced into the church at the Council of Nicea in 325AD by Athanasius after the leader of the anti-Trinitarian Christians, Arius, was poisoned. The doctrine of the Trinity contradicts clear Bible teaching that Christ was 'son of man' as well as 'son of God' (Galatians 4:4, Hebrews 5:7-8), that Christ really died - not just his body died (Acts 2:31-32, 1Corinthians 15:3, Revelation 1:18), and that God is greater than his Son (Mark 13:32, John 14:28, Romans 6:10, 1Corinthians 3:23,11:3,15:24-28 2 Timothy 2:5).

扫罗 Saoluo : Saul 1. Saul, first king of Israel (1051-1011BC). 2. Original name of the apostle Paul. God changed his name from 'Saul' which means 'great', to 'Paul', which means 'little' (Acts 9:4).

山上宝训 Shanshang baoxun : The Sermon on the Mount. A series of basic teachings given by Jesus giving the core of his message (Matthew 5:1-7:29).

上帝 Shangdi : 1. (in the Bible) The one true God. The creator of man, and the father of Jesus. 2. (in Chinese imperial worship) The one supreme god of heaven to whom the emperor sacrificed bulls annually at Beijing's Temple of Heaven.

上帝的儿子们 Shangdi de erzimen : The Sons of God (Genesis 6:1-8). These were humans not angels (see Luke 20:35-36).

上帝的国 Shangdi de guo : the Kingdom of God. The basic content of the Gospel preached by John the Baptist, Jesus and the apostles. The kingdom will be established on earth after Jesus returns (Revelation 5:10).

上行之诗 shangxing zhi shi : Songs of Degrees. Fourteen psalms (Psalms 120-134) sung when going up to the temple.

上主 Shangzhu : Lord. A title used in the Xiandai Bible (TCV) instead of **耶和**
华 Yehehua (CUV).

蛇 she : the serpent. It was more clever than all the other animals (Genesis 3:1). It was cursed among all wild animals (Genesis 3:14). There is absolutely no evidence in the Bible that it was an angel in disguise. Paul simply calls it a serpent

(2 Corinthians 11:3). The serpent in Eden who was contemporary with Eve, was the ancestor of the Devil who was contemporary with Christ – see **女人的后裔** nuren de houyi

蛇的后裔 she de houyi : the seed of the serpent (Genesis 3:15). The Devil, sin, which the offspring of the woman (Christ) destroyed by his death (Psalm 91:12-13, Hebrews 2:14).

舍客勒 shekele. Shekel. 1. Measure of weight in ancient times 2. name of a coin.

赦免 shemian : forgiveness. Something unique to Christianity. Forgiveness is the gift of God, it is freely given not earned. There is no concept of Karma, cycles of life, as in Buddhism. To forgive is to pardon an offence, not to resent an injury, and not to insist on the repayment of a debt. It implies that the offender is repentant, and that the offence is then forgotten. God, and Jesus Christ, by his God-given authority, can forgive sins (see Luke 5:21). God's forgiveness is unlimited (see 1 John 1:9), but it is given on condition: (i) that we are sincere in our repentance, and (ii) that we forgive those who have hurt us in any way (see Matthew 18:35; Mark 11:25,26). This is made clear in the Lord's Prayer: "Forgive us our sins, for we also forgive everyone who sins against us." (Luke 11:4). "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." (Luke 17:3-4). God will do the same for us.

舌头 shetou tongue. Used as a figure for gossip. The apostle James warns us: "The tongue...is an unruly evil...therewith bless we God, even the Father; and therewith curse we men.... My brethren, these things ought not so to be." (James 3:8-10, KJV).

申命记 shenmingji: the book of Deuteronomy. The last of the Five Books of Moses. It is Moses' final address to Israel before his death and before they leave the wilderness to go into the Promised Land. It retells Israel's deliverance from Egypt, re-states God's law given through Moses, and warns Israel what will be the result of neglecting their God in the years ahead. "When Moses finished reciting all these words to all Israel, he said to them, 'Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law.'" (Deuteronomy 32:45-46).

审判 shenpan : judgement. Usually refers to the judgement at the return of Christ (Matthew 25:31-46).

神 shen : god, God. 1. god. In the Bible used of any pagan god. 2. The one God, the Almighty. Some printings of the Chinese Union Version use Shen instead of Shangdi, but print an extra blank space afterwards to indicate that single syllable 'Shen' can also be read as double syllable 'Shangdi'. The reading is a matter of personal preference. 3. Used as an adjective in some verses, divine. Shen de Mingzi In the Old Testament, God has several names by which He identifies Himself. Some mean basically 'God'.

1. El - "...Blessed be Abram by God Most High, Creator of heaven and earth." (Genesis 14:19). El is also used to describe the false gods of the heathen as well as the God of Israel.

2. Eloah - "Jeshurun grew fat and kicked; filled with food, he became heavy and sleek. He abandoned the GOD who made him." (Deuteronomy 32:15).

3. Elah - "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia." (Ezra 4:24).

4. El Shaddai - Almighty God - "When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am GOD ALMIGHTY; walk before Me and be blameless.'" (Genesis 17:1). (See also ALMIGHTY GOD).

5. Elohim - AiluoXimu (a plural of eminence) - this form of the name of God is most frequently found in the Old Testament, where it is used 2400 times. This plural form indicates greatness rather than plurality (see Genesis 1:1). It does not refer to a triune god: "I am the LORD your GOD who brought you out of Egypt.... You shall have no other gods before Me." (Deuteronomy 5:6-7).

6. Yahweh - The other name of God is Yehehua (English 'Yahweh', or 'Jehovah'). This is the covenant name of the God of Israel, meaning, perhaps, "He will be", as God explained to Moses at the burning bush: "Moses said to God, 'Suppose I go to the Israelites and say to them, "The God of your fathers has sent me to you", and they ask me, "What is His Name?" Then what shall I tell them?' God said to Moses, 'I WILL BE WHAT I WILL BE. This is what you are to say to the Israelites: "I WILL BE has sent me to you."' God also said to Moses, 'Say to the Israelites, "The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of

Jacob-has sent me to you." This is My Name forever, the name by which I am to be remembered from generation to generation.'" (Exodus 3:13-15).

神的儿女 Shen de ernu : children of God. A title given to believers in Christ.

John says "你看父赐给我们是何等的慈爱，使我们得称为神的儿女。我们也真是他的儿女。世人所以不认识我们，是因未曾认识他。亲爱的弟兄阿，我们现在是神的儿女，将来如何，还未显明。但我们知道主若显现，我们必要像他。因为必得见他的真体。凡向他有这指望的，就洁净自己，像他洁净一样。 (1 John 3:1-3). - see also erzi de mingfen

神父 shenfu : Roman Catholic Priest. This word is not used in the Bible. Jesus told us to call no man 'father' (see Matthew 23:9).

神话 shenhua : myth. Word not found in the Bible. Usually used to refer to the stories about the Greek and Roman gods. (for 'Jewish myths' see chuanshuo).

神迹 shenji : miracle. Any miraculous act. All Jesus' miracles were done for the benefit of others, not one was for his own benefit.

身体 shenti body. 1. The literal physical body. This is the structure of men and women and all animals that are created, and given life by God. "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Genesis 2:7).

2. The literal body of Christ. Jesus spoke of his body as the 'temple of God' which, if destroyed, he would rebuild in three days: "Jesus answered them [the Jews], 'Destroy this temple, and I will raise it again in three days.' The Jews replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken." (John 2:19-22). Jesus still had a physical body after his resurrection (Luke 24:39-43). The proof of this is that no body was left either in the tomb when he was resurrected (Luke 24:5), nor on the Mount of

Olives when he ascended into heaven (Acts1:9-11)

3. **灵性的身体** . English 'spiritual bodies'. This means the glorified bodies that will be given to those who are resurrected at the return of Christ (see 1 Corinthians 15:44). Paul refers to "lingxing de shenti" in contrast to "xueqi de shenti" (1Cor.15:49). The two adjectives Paul uses are literally lingxingde (Greek 'pneumatikos') and linghunxingde (Greek 'psychikos'). It might seem strange to us that the physical body we now have can be called literally 'linghunxing de shenti', but we have to remember that in Greek Adam was a 'huo linghun'. Paul is comparing Adam's body – the body of a linghun who can die – with the body of Christ after the resurrection which can die no more. Both Adam's linghunxingde shenti and Jesus's lingxingde shenti could be seen, could be touched, but the difference was one was corruptible and mortal, the other incorruptible and immortal. We should not understand 'lingxingde' to mean an invisible, gaseous, or immaterial body. Paul says 'just as we have born the likeness of the earthly man [Adam] so we shall bear the likeness of the man from heaven [Jesus]. When Jesus said "**摸我看看！鬼无骨无肉，你们看我是有的**" the original word Jesus used was **灵** (English 'spirit') so the Greek text reads "**灵无骨无肉，你们看我是有的。**" In this way Jesus himself says that his resurrection body was not a ling, but an immortal physical body. John says "we shall be like him" (1John 3:2). If we are really going to be "like Jesus" we cannot be raised as **无骨无肉 de 灵**.

4. Figuratively the body of christ, the church. In the New Testament the body is used as an illustration of how the Church should work with Christ as the head, and all of us are members of the body, directed and inspired by him (see 1 Corinthians 12:12-31). "...no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of his body." (Ephesians 5:29-30). "Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully." (Romans 12:4-8 Paul wrote to both the Corinthian and Ephesian brothers, that they were each individually a "temple of the spirit", part of the body of Christ in whom God dwells, and that our personal lives should reflect the

character of Christ, and give glory to God now and in the future (see 1 Corinthians 3:16-19). "Consequently you are no longer foreigners and aliens, but fellow-citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by His spirit." (Ephesians 2:19-22).

6. "The body of Moses" Jude (v.9) refers to "the body of Moses", meaning the nation of Israel, in the same way that the Christian Church is the "body of Christ". The image is taken from a prophecy in Zechariah 3:3 where the devil (here a symbol representing the enemies of Nehemiah) opposes the Jewish high priest. These are real historical events explained in the books of Nehemiah and Ezra, and happened on earth not in heaven.

升天 shengtian ; the ascension: The Lord Jesus Going from Earth to Heaven.

After his crucifixion and resurrection the Lord Jesus Christ remained for forty days with his disciples, instructing them and preparing them for the work of taking the gospel message to the world. Then, one day when they were together on the Mount of Olives near Jerusalem, without ceremony, he took his leave of them and ascended in a cloud of glory into heaven. Two angels who were present then comforted the disciples with the assurance that Jesus would return (described in Acts 1:1-11).

"After his suffering, he [Jesus] showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God." (Acts 1:3).

"After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.'" (Acts 1:9-11).

生命册 shengming ce : the Book of Life. The record kept by God of those who will be raised to life and enter the kingdom when Christ comes (Philippians 4:3, Revelation 3:5, 13:8, 17:8, 20:12)

生命树 shengming shu : the Tree of Life. The tree from which Adam was

forbidden to eat but is promised to believers in the kingdom of God (Genesis 3:22, Revelation 2:7)

生命的粮 shengming de liang : food of life. A title of Jesus (John 6:35). English Bibles usually have 'bread of life'.

圣餐 shengcan : communion. A term not used in the Bible except in the editors' chapter headings. It is commonly used both for the original last supper (Matthew 26:26), and for the Christian memorial meal. – see Bing he bei.

圣城 shengcheng : the holy city. Jerusalem.

圣诞老人 Shengdan laoren : Father Christmas. Not taught in the Bible. The tradition developed out of a Dutch man in the 14th Century, Nicholas, who helped the poor. After his death Nicholas was later venerated by the Roman Catholic church, as 'Saint Nicholas'. The alternative English name 'Santa Claus' is an abbreviation of this name. While the story of Father Christmas is an entertaining story for children, the real Nicholas is of course dead and buried, and encouraging children to pray to or write letters to an imaginary being like Santa Claus, is not only contrary to Bible teaching to pray only to God, it is also irresponsible behaviour if we want our children to believe that God is real. When they later become teenagers and find out that Father Christmas was an invention, that is unlikely to help them believe that what their parents said about the existence of God was true.

圣诞节 Shengdanjie ('holy birth festival') : Christmas. Festival not taught in the Bible, but celebrated by many churches. The date December 25th was adopted from a pre-Christian festival, but sometimes the festival brings good opportunities to tell our friends about the meaning of Jesus' birth.

圣诞树 shengdanshu : christmas tree. Another European tradition not found in the Bible. However this is not as potentially dangerous as encouraging children to believe in the existence of Santa Claus [see shengdan laoren].

Shengdi ; holy ground, the Holy Land. 1. The ground on which Moses stood when he saw the burning bush (Exodus 3:5, English 'holy ground'), however the ground may only have been temporarily made holy because an angel was appearing (see Joshua 5:15) 2. Palestine (English 'the Holy Land'). A title not found in the Bible, though historically in Europe The land of Palestine is called the 'holy land'. It is more normally called 'the promised land' (English 'the promised land') because God promised to the fathers of Israel for an everlasting possession. It lies between the Mediterranean Sea on the west, and the river Jordan on the east. The north boundary is the mountains of Lebanon, and to the south the Negev desert. It also

includes territory to the east of Jordan formerly in Bible times occupied by the peoples of Moab, Edom and Ammon. "See, I have given you this land. Go in and take possession of the land that the Lord swore He would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them." (Deuteronomy 1:6–8).

Israel lacked the faith and spiritual discipline to occupy the land fully. After a short time as God's 'kingdom on earth', Israel was conquered and the land became successively a province of the Babylonian, Persian, Greek, Roman, Ottoman and Turkish Empires. It is now occupied by modern Israel. It is still the land which contains God's 'shengshan', Zion, and 'shengcheng', Jerusalem, and when Jesus returns as king, he will make Jerusalem his capital city, fulfilling God's promise to the fathers, and bringing peace and prosperity to the whole world.

圣殿 shengdian : the temple. 1. Solomon's temple, built by Solomon (around 940BC) and destroyed by the Babylonians (586BC). 2. Ezra's temple. A very basic temple rebuilt after the return from Babylon. 3. Herod's temple. The second temple, rebuilt by Herod the Great (around 30BC) and destroyed by the Roman army (70AD). 4. Ezekiel's temple. Temple of the future Kingdom age found in the prophecy of Ezekiel. 5 the church as a figurative **圣殿** "You are... fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone...in him [Jesus Christ] you too are being built together to become a dwelling in which God lives by His Spirit." (Ephesians 2:19–22).

圣父 Shengfu : God the Father. A title for the 'First person of the Trinity', but neither the title nor the teaching are found in the Bible.

圣洁 shengjie holy : Separated for God. Holy is a word that means separated for God's purposes. The original Hebrew and Greek words both have this meaning, and they are sometimes translated 'sanctified' which has the same meaning as holy. A shengren (English 'saint') from the same root word, is a man or woman 'set apart', 'sanctified' for the service of God.

In the Old Testament we read that everything connected with the worship of Israel in the Tabernacle and later in the Temple was holy or sanctified, and could only be used for worship of God in the prescribed way by the priests. During the year, Israel took part in meetings that were 'holy', such as the Passover (see Exodus 12:16), and for which they prepared themselves by washing (see Exodus 19:10,14).

"Speak to the entire assembly of Israel and say to them: 'Be holy because I, the Lord your God, am holy.'" (Leviticus 19:1).

Christians also meet regularly to profess their faith, having been made holy or sanctified through Jesus Christ, by the word of God, and the blood of his sacrifice.

"Do you not know that the wicked will not inherit the kingdom of God?...And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." (1 Corinthians 6:9-11).

"Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water." (Hebrews 10:19-22).

圣经 Shengjing The Word of God. 66 books which are 'inspired' (literally God-breathed) by God (2Timothy 3:16) comprising the Old Testament (39 books) and New Testament (27 books) together. The Old Testament deals with the history of God's people from the beginning of the world until the time that they returned from captivity. The New Testament is about the life of Jesus Christ and the establishment of the Christian Church and the fulfilling of the purpose of God in the salvation of man and the restoration of the earth.

圣灵 shengling : holy spirit, the Holy Spirit: The use of capital 'S' in English is not part of the original text and often means nothing. 1. The power of God, not a person. 2. Often no different from 'spirit' on its own. Both the **和合本** Hehe-

ben (CUV) and **现代本** Xiandai-ben (TCV) frequently insert **圣** sheng 'holy' where this is not in the text (e.g. Romans 8). **心灵** xinling : spirit, mind, heart. is

心灵的更新 xinling de gengxin (Titus 3:5). In many places in the Chinese Bible versions the translators have changed xinling to shengling even though the word 'sheng' is not in the Greek original text.

圣灵的洗 shengling de xi : baptism of the Holy Spirit (Matthew 3:12).

Baptism has two aspects – that which is visible to others, water, and that which cannot immediately be seen, an inner change (John 3:5, Titus 3:5). Water baptism is commanded by Jesus, but it must also be accompanied with a change of life. – see chongsheng

圣灵所结的果子 shengling suo jie de guozi : Fruits of the [Holy] Spirit (Galatians 5:22–23). The word 'holy' is not in the original text. It simply means fruits of the new life rather than anything miraculous.

圣灵的恩赐 shengling de enci : gifts of the Holy Spirit. The gifts are not the same as the Spirit. The spirit was given to the disciples immediately after the resurrection of Christ (John 20:22), but the gifts were not given until 50 days later (Acts 2:4). – see **恩赐** enci : gifts

shengshan. the holy mountain. Mount Zion, the mount of Jerusalem (zephaniah 3:11, Joel 3:17)

圣所的平 shengsuo de ping : the sanctuary shekel : (exodus 30:24) it appears that the sanctuary of the tabernacle and temple used a different system of measures from the common system in use in Israel.

圣子 Shengzi : God the Son. A Trinitarian title for Christ, but neither the title nor the teaching is found in the Bible. In the Bible Jesus is called **上帝的儿子** Shangdi de erzi (English 'Son of God') and **人子** renzi (Son of man), For the purpose of balance it is important to remember that he had a mother as well as a father and this is why the Bible uses both terms. But the Bible never uses the term shengzi ('God the Son').

圣母马利亚 shengmu Maliya : Holy Mother Mary. A phrase not found in the Bible. In Roman Catholic tradition it is common to pray to Mary. As sincere and well-meaning as this tradition might be it is unscriptural for two reasons : Firstly Mary sleeps in the grave awaiting resurrection, not in heaven (1Corinthians 15:23 John 3:13). Secondly we are taught to pray to God (Matthew 6:6).

圣徒 shengtū : saint 1. In the Bible, all and any believers. 2. In Roman Catholic tradition – the spirits of dead Christian holy men to whom some Christians pray. This tradition is wrong for two reasons : Firstly the dead are in the grave not in heaven (John 3:13). Secondly we are only taught to pray to God (Matthew 6:6).

师傅 shifu ; schoolmaster. The Law of Moses is described as a schoolmaster to lead the Jews to Christ (Galatians 3:24-25). But it is not clear whether at the period when Paul was writing this Greek word really meant schoolmaster, or simply meant the slave who accompanied children safely to school, and therefore TCV has **监护人** . It may probably best be taken as meaning a kindergarten teacher – see also yinger.

世界 shijie : the world. Often a symbol of sin rather than meaning the physical world. **这世界的王** zhe shijie de wang : the King of this world (John 12:31, 14:30, 16:11 CUV). A personification of sin equivalent to the term 'devil' mogui. Note that the TCV omits the word 'King' in 12:31, has 'ruler' in John 14:30 and 'King' in 16:11.

十戒 shijie : the Ten Commandments. The Ten Commandments written on stone tablets given to Moses by God (Exodus 20:3-17)

十字架 shizijia : the cross. The wooden cross on which Jesus was crucified. A method of execution invented by the Romans. This was the wooden post upon which the Lord Jesus Christ was crucified (see John 19:16-20). The exact shape and construction of the cross is uncertain – it may have been + shaped, I- shaped or T-shaped. In the apostle Paul's preaching, the cross represented the idea of redemption through the sacrifice of Christ (see 1 Corinthians 1:17-18), and he explains that we should crucify all our worldly inclinations in order that Christ may live in us. "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Galatians 6:14). This last idea connects with the cross as a symbol of self-denial (see Matthew 16:24).

十字架像 shizijiaxiang : a crucifix. Either an image of the empty cross itself or an image of Jesus suffering on the cross. After the death of Christ the cross became a superstitious symbol. During the middle ages it was believed that a crucifix on the wall or wearing a cross round the neck could protect the wearer and keep demons and ghosts at bay. The Bible does not contain any information or instruction on the making of, or wearing of crucifixes. However just as Israel were instructed not to make images of God so it is probable that Christians were never intended to make images of God's son.

十二个门徒 shi'erger mentu : the twelve disciples. See mentu

十二个支派 shi'erge zhipai : the twelve tribes. The tribes descended from the twelve sons of Jacob (Matthew 19:28).

十灾 shi zai : the ten plagues. Plagues God sent on Egypt to persuade Pharaoh to let the people of Israel go free (Exodus 7:14-10:29, 12:29-30).

十四万四千人 shisiwan siqian ren : the 144,000. The symbolic number of the redeemed (Revelation 7:4,14:1). Derived from the 12 tribes of Israel, 12 x 12,000 = 144,000 (Revelation 7:5-8).

士师 shishi : judge. In the Bible the judges were the military leaders of Israel before the nation had kings. Four of the judges; Gideon, Barak, Samson and Jephtha, are mentioned in the New Testament (Hebrews 11:32).

士师 shishi-ji : the Book of Judges. The seventh book of the Old Testament. The record of one of the worst periods in Israel's history – between the death of Joshua and the birth of Samuel.

Shidi : substance. The reality underlying religious belief. "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1).

施舍 shishe : alms. Giving money to the poor. An early form of welfare.

死亡的天使 siwang de tianshi : angel of death. A term not used in the Bible, but often used to refer to the angel that destroyed the firstborn in Egypt (Exodus 12:29), or the Assyrian army in the days of king Hezekiah (Isaiah 37:36).

十一税 shiyishui : tithe. 1. Under the Law of Moses people had to give 10% of everything to the Levites to care for the poor. 2. For Christians this rule, like all the detailed regulations in the Law of Moses, has been abolished. Although many churches do take tithes this is not taught in the New Testament.

施恩座 shienzuo ; mercy seat. The **蔽罪座** made of pure gold which sat on top of the ark inside the tabernacle (Exodus 25:17). The term **施恩座** is not based on the original text but is a literal translation from the English King James Bible which has entered both Chinese versions. However the **原文** really means **蔽罪座**. In the Greek translation of the Old Testament used by the early church the word is all twenty times rendered **挽回座** (Greek hilasterion). The term is used twice in the New Testament as the place for the propitiation sacrifice: "柜上面有荣耀基路伯的影照着施恩座。这

几件我现在不能一一细说。(Hebrews 9:5 CUV). This is called **赦罪座** in TCV. See **挽回祭, 挽回座**

使徒 shitu : apostle. Someone sent to preach. One Sent by God. This is the title given to the twelve disciples of the Lord Jesus when the work of preaching the gospel began, and to Matthias, the replacement for Judas Iscariot, and later also to Paul.

"When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot and Judas son of James.... Then they prayed, 'Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.' Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles." (Acts 1:13-14, 24-26).

"...and last of all he (Christ) appeared to me also, as to one abnormally born. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God." (1 Corinthians 15:8-9).

"And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles." (1 Timothy 2:7).

The word means **差人** 'one sent' and is so used by Jesus in John's Gospel: **仆人不能大于主人。差人也不能大于差他的人。** (John 13:16). In the same sense the writer to the Hebrews refers to Jesus as one who was sent by God: **我们所认为使者，为大祭司的耶稣。** (hebrews 3:1)

使徒信经 shitu xinjing : The Apostles' Creed. An early Christian document (150AD), not written by the apostles themselves but giving a fair summary of the Bible's teaching. It can sometimes be found printed inside the back cover of Chinese hymnbooks. See xinjing.

使徒行传 shitu xingchuan : the Acts of the Apostles. The history book of the early church.

A book of the New Testament written by Luke, which starts where the Gospel of Luke concluded, and records the ascension of Jesus and the important events of the early Church, particularly the life and work of the apostle Paul.

施洗约罕 shixi Yuehan : John the Baptist. Cousin of Jesus who prepared the way for him. He was killed by Herod.

受膏者 shougaozhe : the anointed one. The words Christ and Messiah both mean shougaozhe. The first is Greek, Messiah is a hebrew word. Originally it referred to any king of the Jews who would be anointed when he was crowned, however in the Old Testament prophecies it points forward to Jesus (Matthew 26:6-13)

首生的 shoushengde : the first born. Paul refers to Jesus as "the firstborn over all creation." (Colossians 1:15). This phrase is often misread as referring to the first creation – meaning that Christ was born before Adam. But the following verses show that it does not mean the Christ was born before Adam, rather Christ was the first to be born again from the dead; **从死里首先复生的** Cong sili shouxian fusheng de (Colossians 1:18, see also Revelation 1:5). The original Greek phrase is identical in both verses. Christ is before all created things in the new creation, the church, not before the six days of the old creation. The same word is found in the verse that says that Jesus is the first born of many

brethren, which in the Chinese Bible is translated **许多弟兄中作长子** xuduo dixiong zhong zuo zhangzi (Romans 8:29 CUV), although **许多弟兄中作首生的** xuduo dixiong zhong zuo shoushengde would be more consistent. – see also zhangzi

赎罪 shuzui : atonement. In the Old Testament atonement, or reconciling the people to their God, was the work of the priest, who 'made an atonement' first for himself and then for the people when he routinely offered their sacrifices on the altar. The Hebrew word means perhaps a 'covering', or 'to wipe clean'. Sins were forgiven, and the sinner said to be 'covered' when repentance and confession were sincerely made, and accompanied by the killing and offering of the appropriate animal. By this act, the sinner acknowledged that his death was the penalty due for sin.

这要作你们永远的定例就是因以色列人一切的罪，要一年一次为他们赎罪。于是，亚伦照耶和华所吩咐摩西的行了。(Leviticus 16:34).

It is suggested that the principle was established in the beginning, when God replaced the fig leaf coverings which Adam and Eve had made for themselves, with a covering of skins: "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised they were naked; so they sewed fig leaves together and made coverings for themselves.... The Lord God made garments of skins for Adam and his wife and clothed them." (Genesis 3:6-7,21-23).

To provide the skins would have required the killing of an animal (in sacrifice?). David in the Psalms expresses the joy of those who are so forgiven, and the apostle Paul quotes these verses in his letter to the Romans, as applying to all men: "Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord does not count against him and in whose spirit is no deceit." (Psalm 32:1-2; see also Romans 4:7-8).

Note that in the English King James Version the word shuzui (English atonement) is mistakenly used in Romans 3:25 where the Greek , as the Chinese Bible, has **和好** hehao (English reconciliation). This mistake occasionally causes confusion in commentaries based on the English.

赎罪日 shuzui ri : the Day of Atonement. A major feast when the Jews fasted (Leviticus 23:26-32).

睡了的人 shuile zhi ren : those that sleep. This means those who are dead, but dead with hope of resurrection (1 Corinthians 15:20).

书卷 shujuan : scroll. Before the invention of bookbinding, books were kept rolled in a long scroll.

四十年 sishi nian : forty years. The Israelites spent 40 years in the wilderness (Acts 7:30).

四十年 sishi tian : forty days. 1. The flood came in periods of 40 days (Genesis 7:12, 7:17, 8:6). 2. The period for embalming dead bodies in Egypt. 3. Moses twice went up mount Sinai for 40 days (Exodus 24:18,34:28). 4. The Israelite spies were in the land of Canaan 40 days (Numbers 13:25) 5. Goliath challenged Israel for 40 days (1 Samuel 17:16) 6. Elijah was 40 days at Mount Horeb (1 Kings 19:8) 7. Ezekiel lay on his right side for 40 days in an acted prophecy (Ezekiel 4:6). 7. Jonah gave the city of Nineveh 40 days warning before destruction (Jonah 3:4). 8. Jesus spent 40 days in the wilderness (Matthew 4:2). 9. Jesus spent 40 days with the disciples after his resurrection (Acts 1:3)

死海 Si hai : the Dead Sea. A large salt lake in Israel.

死海卷 Si hai juan : the Dead Sea Scrolls. A collection of Jewish documents in Hebrew, Aramaic and Greek buried in caves for safekeeping around the time of the Roman destruction of Jerusalem in 70AD which were discovered by an Arab shepherd boy in 1948. The Dead Sea Scrolls are most important because of the discovery of a complete scroll of Isaiah which showed that the text of the Old Testament had survived without change or corruption for centuries due to a strict system of rules for copyists. The rest of the documents are of lesser interest. They include documents for the religious use of the Jewish sect which owned the library, as well as commentaries, and popular but unscriptural legends and stories such as those found in the jiuyuecijing and jiuyueweijing. As with the jiuyuecijing and jiuyueweijing none of these Si hai juan are quoted in the New Testament.

Siwang End of Life for All Living Things. In humans, and much of the animal creation, the heart ceases to circulate the blood and the lungs no longer draw in the air, which is the breath of life. The body disintegrates and returns to dust. Only God can restore life by resurrection. Death is the consequence of sin. "Turn, O Lord and deliver me; save me because of your unfailing love. No one remembers you when he is dead. Who praises you from the grave?" (Psalm 6:4-5). "Just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." (Romans 5:21)

所多玛和蛾摩拉 Suoduoma he Emola : Sodom and Gomorrhah. Two cities destroyed by God in the days of Abraham (Genesis 19, Matthew 10:15).

所罗门 Suoluomen : Solomon (971-931BC). The third king of Israel. He was the youngest son of David, but God chose him to succeed David and build the

temple in Jerusalem. God gave him great wisdom, but later in his life he was distracted by his many foreign wives and started to worship idols.

T

太初 taichu : in the beginning. The Old Testament begins Taichu Shangdi chuangzao tiandi (Genesis 1:1), while the Gospel of John begins Taichu you Dao (John 1:1). It is usually taken for granted that John's "beginning" must be the same as Genesis, but this not necessarily the case. In John's writings 25 of 27 uses of the word translated **太初** taichu but more normally translated **起初** qichu refer more to the new creation than the old creation. Likewise Mark and Luke also start their Gospels with the same word **太初** taichu (English beginning, Greek arche) but there it is translated **起头** qitou (Mark 1:1), and **起初** qichu (Luke 1:2). Despite the translation all three Gospels start with exactly the same word in Greek. Matthew is the only one of the four Gospel writers not to start his book with the word **太初** taichu. However in Greek Matthew 1:1 literally reads as follows: jesu jidu de chuangshiji (putting the Greek text literally into English that would be 'The Book of the Genesis of Jesus Christ'). John is clearly more concerned than the other three Gospel writers with connecting the jiyue de 'taichu' with the xinyue de 'qichu' but that doesn't change the fact that the New Testament writers are all primarily concerned with the new spiritual creation in Christ, not the old natural creation represented by Adam. This is related to why Jesus is called cong sili shoushengde (Colossians 1:15,18) and mohoude Yadang (1Corinthians 15:45).

太监 taijian : a eunuch. An Ethiopian official (Acts 8:34). The Chinese word taijian implies that the eunuch was a high official. A common castrated man was a **阉人** yanren (Matt 19:12). Castration was forbidden in the Bible, but practised by some countries neighbouring Israel including Ethiopia.

天 tian : the sky, heaven. 1. the Sky. The first chapter of Genesis tells how God created the world. God made sky separating the waters on the earth from the waters above the earth. God made the water vapour to be drawn off the sea to form the clouds and the atmosphere. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven." (Genesis 1:7-8, KJV).

2. Heaven, the home of God. The Bible tells us that God is in heaven (see

Ecclesiastes 5:2; Psalm 115:2-3; Lamentations 3:40-41). Heaven belongs to God alone, he has given the earth to men (Psalm 115:16). Because we are human, we have no experience of heaven, and with our limited understanding cannot know exactly where it is, or what it is like. We have to balance this statement with other verses that tell us that God is everywhere by His spirit (see Psalm 139:7).

We know that God is invisible to the human eye, yet He knows what is happening everywhere in His creation to the smallest detail (see Matthew 10:29-33; John 6:46; 1 John 4:20).

God must be greater than His creation, and therefore cannot be contained in any one part. The wise king Solomon said of God: "But who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain him...?" (2 Chronicles 2:6).

3. figurative uses.

The 'heavens and the earth' are frequently given a figurative use. God, through His prophets sometimes speaks to the 'heavens and the earth'. This cannot be the literal land, sea and air, so we conclude that God is speaking to those who occupy His earth. For example, Moses, speaks to Israel: "Listen, O heavens, and I will speak; hear, O earth, the words of my mouth. Let My teaching fall like rain and My words descend like the dew.... Is this the way you repay the Lord, O foolish and unwise people? Is He not Your Father, Your Creator, who made you and formed you?" (Deuteronomy 32:1,6).

"Hear, O heavens! Listen, O earth! For the Lord has spoken: '...the ox knows his master, the donkey his owner's manger, but Israel does not know, My people do not understand.' Ah, sinful nation... Why do you persist in rebellion?" (Isaiah 1:2-5).

In these and other verses, God is addressing the rulers and people of Israel. The imagery is continued in the New Testament. Jesus refers to the governments of the world: "the powers of heaven shall be shaken." (Luke 21:26). See 天势
tianshi

天父 Tianfu : Heavenly Father. God. Often used where the original text only has the word "Father" meaning God (e.g. 1 John 2:1 TCV).

天国 tianguo : the Kingdom of Heaven. Not the same as heaven, tiantang. There is no difference between 'Kingdom of Heaven' and 'Kingdom of God'. It is called 'of heaven' because it comes down 'from heaven' (Revelation 21:2), not because it is 'in heaven' (see John 3:13).

天势 tianshi : the powers of heaven. The Old Testament imagery connected the heavens with power is continued in the New Testament. Jesus refers to the governments of the world: "the powers of heaven shall be shaken." (Luke 21:26). And Peter writes: "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.... But in keeping with His promise we are looking forward to a new heaven and a new earth, the home of righteousness." (2 Peter 3:10,13). It is the corrupt establishment of government and peoples on the earth, not the earth itself that will be destroyed. (Isaiah 45:18)

天使 tianshi : angel. In the Bible angels are always obedient messengers or servants of God, never evil (Hebrews 1:14). Even when angels are described as

降灾的使者 jiangzai de shizhe : destroying messengers (Psalm 78:49) these angels were destroying evil men at God's command. They were not themselves evil.

1. God's Messenger. The word 'angel' in both Old and New Testaments, simply means a messenger. The translators could only decide by the way the word was used and its context whether a human messenger (of God) or an immortal angel is referred to. In the Old Testament, God's immortal angels frequently brought messages to men. They are addressed with respect as 'Lord' because they were God's representatives: "When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.' 'But Sir,' Gideon replied, 'if the Lord is with us, why has all this happened to us?'...'But Lord' Gideon asked, 'how can I save Israel?'" (Judges 6:12-13,15).

2. Human messengers were in Old Testament times, those Israelites who were responsible for carrying out the work of God. In the New Testament, they were the appointed elders of the Christian churches, who were responsible for God's work; as in the two following examples, firstly where Paul is instructing Timothy about church discipline, and secondly, where Jesus Christ after his resurrection, is giving messages to those in charge of the churches of Asia: "I charge you, in the sight of God and Christ Jesus and the elect angels (or elect messengers) to keep these instructions without partiality." (1 Timothy 5:21). "To the angel of the Church in Ephesus (or the messenger of the church in Ephesus) write...." (Revelation 2:1).

3. Immortal angels. We can determine from the Bible that immortal angels are:

(i) God's "ministering spirits" who look after His creation, particularly His children: "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (Hebrews 1:14).

(ii) They are immortal: "...those who are considered worthy of...the resurrection...can no longer die, for they are like the angels." (Luke 20:35-36; and see Mark 12:25).

(iii) Although normally invisible to human eyes, angels can appear as men and be seen by humans: "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." (Hebrews 13:1-2). This points to the incident recorded in Genesis ch.18 (see above) when Abraham was visited by angels without realising at first that they were not men.

We are not told of the origin of angels, but they may have been God's executives in the work of creation (see Genesis 1:26). Regarding their status, the writer to the Hebrews tells us that Jesus, as a man, was made "a little lower than the angels" (Hebrews 2:7-10), and that after his death and resurrection, Jesus became "as much superior to the angels as the name he has inherited is superior to theirs." (Hebrews 1:4). They always obey God's will perfectly, but do not necessarily act on their own initiative.

Also Paul reprovess and encourages the Corinthian Christians by reminding them that those who attain to God's kingdom will be responsible for judging (or directing the work of?) the angels (in 1 Corinthians 6:3). Those raised from the dead and made immortal as Jesus was, will, like him, be "like the angels in heaven" (Matthew 22:30).

As to how many angels there are, Christ, before his arrest said that he could call on "twelve legions of angels" (Matthew 26:53). There were, in theory, 6,000 men in a Roman Legion so that 72,000 but it is probably meant to be symbolic.

监督护天使 jianhu tianshi: guardian angel. Matthew 18:10 seems to indicate that we may each have our own 'guardian angel' to look after our welfare: "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven". However the Bible evidence is not conclusive on this point.

4. evil angels. There are no evil angels, in the sense of angels who commit wrong,

but from time to time God requires His angels to bring about something which from a human point of view is an evil result, which might be what is meant by the term. In 2 Samuel 24:14-17 King David has to stand by and watch while the angel of God brings a plague on Israel, killing seventy thousand of his people.

In the example below, God inspired an evil action on the part of Saul. It contributed to God's overall good purpose with David: "The next day an evil spirit from God came forcefully upon Saul. He was prophesying in his house, while David was playing the harp, as he usually did. Saul had a spear in his hand and he hurled it, saying to himself, 'I'll pin David to the wall.'" (1 Samuel 18:10-12; see also Psalm 78:49).

On another occasion God asks a 'spirit' to deceive the wicked king Ahab, by making his false prophets give him wrong advice, so that Ahab goes to his death in battle (in 1 Kings 22:19-25; 2 Chronicles 18:22-34).

天是长 tianshizhang : archangel. The Chief Angel. Only the angel Michael is referred to by name as an archangel, meaning first, or chief angel (Jude 9). This is illustrated by the authority he assumes in the events recorded in Daniel ch.10. We are told that when Jesus returns he will "come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God" (1 Thessalonians 4:16). Jesus himself will command the angelic hosts who are under his authority to raise the dead and cleanse and restore the earth. "It [baptism] saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand—with angels, authorities, and powers in submission to him." (1 Peter 3:21-22)

天使反了罪 tianshi fanle zui. the angels that sinned. A Jewish myth which Peter was forced to reply to (2 Peter 2:4). This was not something Peter himself believed, this was something that the false teachers were teaching. In the previous verse Peter describes this story as **捏造的言语** niezao de yanyu : (in English 'stories they have made up'). Evil angels are found in Jewish books outside the Bible, but such legends are directly condemned in the Bible (Titus 1:14, 2Peter 1:16-2:3) and are incompatible with Bible teaching.

天使的话语 tianshi de huayu : tongues of angels. In the Bible angels always spoke human languages, but in New Testament times 'angelic tongues' referred to unintelligible tongues practised among charismatic Jews. (1Corinthians 13:1). References to 'dialects of angels' 'tongues of the cherubim' etc as a form of emotional worship are found in the writings of Egyptian Jews of the period.

天上的财宝 tianshang de caibao : Treasures in heaven. Our treasure is now in heaven (Matthew 6:19-21) but we do not have to go up to heaven to get this reward. Jesus says he will bring the reward down from heaven to earth with him when he comes back (Revelation 22:12).

天上的国民 tianshang de guomin : citizens of heaven. Literally **天上的国民证** or **国民权** ; (English 'citizenship'). Once baptised followers of Christ become citizens in his kingdom. But the citizens do not wait to go up to heaven, Paul says that 'we eagerly await a Saviour who will come down from heaven' (Philippians 3:20). That citizenship is currently in heaven, but Christ will bring it down when he comes to establish his kingdom.

天堂 tiantang : heaven; the home of God, his Son Jesus, and the angels. No one has gone up to heaven except Jesus (John 3:13, Acts 2:34, Hebrews 11:39-40).

Not the same as **天国** tianguo (English 'The Kingdom of Heaven') which is to be established on earth.

天文学 tianwenxue : astronomy. The sun, moon and stars are referred to many times in Scripture. They are said to be for lights, to divide the day from the night, and for signs, seasons, days and years.

And God said, 'Let there be lights in the expanse of the sky to separate the day from the night and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.' ...God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars." (Genesis 1:14-16).

Both ancient Jewish and modern Western and Chinese calendars are derived from the movements of the sun, moon and stars but there is never any firm suggestion in the Bible that it is possible to know the future from the movements and positions of the stars. God in His answer to Job (Job 38:31-33) asks:

"Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? Do you know the laws of the heavens? Can you set up God's dominion over the earth?"

These verses seem to indicate that conditions on earth other than the seasons,

may be influenced by the members of the solar system and beyond, but if so that this something quite beyond our understanding or control, and there is no way in which we can change or be personally influenced by the relationships between the heavenly bodies.

天主 Tianzhu : God. This is generally used among Catholics as a name for God. Likewise Tianzhutang is a Catholic church as opposed to a Protestant jiaotang.

天主教 Tianzhujiao : Roman Catholicism. Although in Chinese it is traditional to distinguish Catholicism from **基督教** Jidujiao (English 'Protestantism')

more correctly Protestantism should be termed xinjiao and the term **基督教** Jidujiao should be used to refer to Christianity as a whole.

痛苦 tongku ; suffering. The problem of suffering is one that runs through the

Bible. But God has always responded to the suffering of his **儿女**. The following

is recorded of how God responded to the suffering of the Israelites in Egypt : **耶**

和华说，我的百姓在埃及所受的困苦，我实在看见了，他们因受督工的辖制所发的哀声，我也听见了。我原知道他们的痛苦

， (Exodus 3:7)

铜蛇 tong she : the bronze snake. An image of a snake held up to cure the poison of serpents during the journey of the Israelites in the wilderness (Numbers 21:8). Later when the people started to worship it, it had to be destroyed (2 Kings 18:7) but it is still mentioned as a foreshadow of Christ on the Cross in the New Testament (John 3:14).

Tuoma fuyinshu: Gospel of Thomas. Not by the Thomas mentioned in the New Testament. A small collection of supposed 'sayings of Jesus' some of them copied from Matthew, some of them invented and highly unlikely, which was probably written by a Christian in the 2nd or 3rd Century. Unlike most of the xinyueweijing this is probably not a deliberately forgery, but instead a collection used for teaching based on Matthew which had the name Thomas attached to it at a later date.

外邦人 waibangren : Gentile. A word meaning any non-Jew.

外体和内心 waiti he neixin : outward man and inner man. Other words for the struggle in the Christian between the jiuren old man and the xinren new man, better known as the struggle between the xinling (English spirit) and the routi (English flesh) (2 Corinthians 4:16).

万军之主 wanjun zhi Zhu : the Lord of Armies. A name for God when assisting Israel. In Hebrew 'Yahweh Sabaoth'. In English this is often translated 'Lord of Hosts' because 'host' is an old word for army found in the King James Bible of 1611. The Greek New Testament leaves the Hebrew word for armies untranslated in two instances: Lord of Sabaoth (Romans 9:29, James 5:4).

挽回祭 wanhuiji : propitiation sacrifice. Baishu de gongyang (Numbers 5:8). One of the sacrifices under the Law of Moses which foreshadowed the death of Christ. In the Greek translation of the Old Testament the term for forgiveness sacrifice (e.g. Psalm 130:4) used only twice in the New Testament (Greek hilasmos). 1John2;2 1John 4;20. Christ is the perfect sacrifice now provided for us by God, superseding all former ritual animal sacrifices. When we acknowledge our need and seek forgiveness in Christ, our sins are forgiven, we are 'covered' by Christ's sacrificial death and we are reconciled to God through him.

挽回座 wanhuizuo : propitiation seat. The **挽回座** is the place on the **法柜** under the wings of the statues of the cherubim where the **挽回祭** was placed. **挽回座** is simply the term used in the Greek translation of the Old Testament for shienzuo (Greek hilasterion). The term is used only twice in the New Testament in Romans 3:25 and Hebrews 9:5, and is closely related to the **挽回祭** (1John2;2 1John 4;20). Christ is the fulfillment both of the **挽回祭** (hilasmos) and **挽回座** (hilasterion): "神设立耶稣作挽回祭 (原文作 '座'), 是凭着耶稣的血, 藉着人的信, 要显明神的义。因为他用忍耐的心, 宽容人先时所犯的罪。 (Romans 3:25). The same word is translated **施恩座** in Hebrews 9:5 CUV. See shienzuo.

伪善的人 wei shan de ren : hypocrites. Those whose religion is all for show (Matthew 23:13). Usually associated with the Scribes and Pharisees - the

religious elite of Jesus' day.

未识之神 weishi zhi shen : the unknown god. Inscription on an altar Paul saw in Athens (Acts 17:23).

文士 wenshi : the scribes. A Jewish sect associated with the Pharisees.

慰助主 Weizhuzhe : the Comforter (John 16:7 TCV). An alternative translation of 'the Advocate' of John 16:7 CUV - see under Baohuishi Advocate.

污鬼回家 wugui huijia : the return of the unclean spirit. A parable told by Jesus (Luke 11:24-26). This is the only time in the New Testament that a demon is shown to exist outside a human body. It is often used by people who believe in demon possession to prove the existence of demons, but it is only a parable and not a record of an actual event. One possible explanation of the parable is that the man who drives out the demon represents Christ, the house represents Israel, and the return of the demon represents the condition of Israel in the 40 years after the crucifixion and resurrection of Jesus, which ended with the destruction of Jerusalem by the Romans. Another possible explanation is that the parable refers to the danger of a convert to Christianity who backslides returning to a worse life than before.

无花果树 wuhuaguo shu : a fig tree. A common fruit tree in the middle east. Often used as a parable of Israel (Matthew 21:18-22, 24:32)

五旬节 Wuxunjie : Pentecost. Feast to be held fifty days after Passover (Leviticus 23:15-16, Exodus 23:16, Numbers 28:26). God gave the Holy Spirit gifts to the apostles at Pentecost (Acts 2:1), although the disciples had already received the Holy Spirit itself without the gifts the day Jesus was raised (John 20:22). See enci.

X

锡安山 Xi'an-shan : Mount Zion. The mountain in the middle of Jerusalem on which the temple was built. Also called shengshan.

希望 xiwang : Hope. Hope is reasonable expectation or confidence.

Throughout the ages faithful men and women have hoped for God's promises to be fulfilled.

"Why are you downcast O my soul? Why so disturbed within me? Put your hope in God For I will yet praise Him, My Savior and My God." (Psalm 42:11).

Generally connected with the return of Christ and the resurrection of the dead.

Paul says specifically three times in Acts that his hope is resurrection (Acts 23:6,

24:15, 26:6-8).

When he was on trial before King Agrippa, the apostle Paul expressed his hope for the return of Christ and the establishment of God's kingdom on earth: "And now it is because of my hope in what God has promised our fathers that I am on trial today. This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me." (Acts 26:6-7).

希伯来人 Xibolairén : Hebrews 1. the race of Abraham (Genesis 10:21). 2. Jews. (1) The earliest reference to the Hebrews as a people is in Genesis 14:13, where Abram is described as 'Abram the Hebrew'. This may be because he was descended from a man named 'Heber' (Genesis 11:14), or because 'Hebrew' comes from a root word 'to pass over', referring to the fact that Abram was the father of those who had passed over the River Euphrates to live in the land of Canaan. (2) by the time of Exodus the word had come to be associated only with one of Abraham's grandsons, Israel, and the 12 tribes descended from him (Exodus 1:15). There are also references to a people known as the 'Habiru' ('Habiru') in Akkadian (Assyro-Babylonian) records, and to the 'Apri' ('Apri') in Egyptian records, which may refer to the Hebrews.

Xibolaishu. The letter to the Hebrews. The New Testament contains an anonymous letter considered by many to be from the apostle Paul, written probably for the guidance and encouragement of the Jewish section of the first century Christian church, but of great value to Christians of all nationalities and ages. Other possible authors sometimes suggested are Barnabas and Apollos. It was written to confirm and strengthen their faith in the gospel, and to demonstrate that the Law of Moses, and the Jewish tradition which had grown from it, had now been completely superseded by the gospel of Jesus Christ.

希伯来语 Xibolaiyu : Hebrew. Language in which the Old Testament is written. Hebrew is a Semitic language, and is linked to Aramaic and to Akkadian (Babylonian). It is probable that an earlier form of Hebrew was the language spoken by Adam and his descendants. In the time of king Hezekiah the majority of the Jewish inhabitants would not have understood the Aramaic language spoken by the Assyrian army outside the walls when Jerusalem was besieged (see 2 Kings 18:17-26).

From that time, within Israel the use of Hebrew declined, particularly in the north (Galilee), and Aramaic was commonly in use by all except the priesthood and scholars. Legal documents in Hebrew were found in the Qumran caves, together with coins from the time of the Bar Kochbar rebellion of 135 AD, inscribed in

Hebrew. Greek as the language of the educated people took the place of Hebrew as a succession of invaders moved into their land (see Acts 21:37–39).

Strong efforts were made by Jewish religious leaders to maintain the purity of the Hebrew language, and the synagogues throughout the world became centres for the study and preservation of the Hebrew language, and remain so to this day. Hebrew is now the official language of the nation of Israel.

洗礼 xili : baptism. Immersion under the water is symbolic of death and resurrection (Romans 6:4–5). Baptism is for adults; the modern practice of 'christening' – the sprinkling of infants – is not found in the Bible. Jesus also was baptised (Matthew 3:13–16)

Baptism symbolises A Washing, a Death, a Resurrection and a New Birth.

Baptism is introduced to us as a New Testament concept. There is no ritual equivalent in the Old Testament, although Israel was required to wash regularly to conform to the Law. The forerunner of baptism might be seen in the case of Naaman the Syrian, who was cleansed of his leprosy by washing in the River Jordan (in 2 Kings 5). Bathing played an important part in the ritual life of certain pre-Christian Jewish sects. 'Baptise' comes from a Greek word, adopted into English, meaning 'to dip', possibly related to the process of dyeing cloth, in which the woven material was dipped into the dye to change its colour. The ritual of baptism described in the New Testament involved men and women being immersed in a river or other suitable stretch of water.

"People went out to him from Jerusalem and all Judea and the whole region of the Jordan. Confessing their sins, they were baptized by him in the Jordan River."
(Matthew 3:5–6).

"Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized." (John 3:23).

"And as they travelled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?' Philip said, 'If you believe with all your heart, you may.' The eunuch answered, 'I believe that Jesus Christ is the Son of God.' And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water, and Philip baptized him." (Acts 8:36–38).

Baptism symbolises in the first place a washing away of sins that are past, a complete change of moral attitude, and a fresh start to the new life in Christ, following the understanding of the gospel message, and sincere repentance.

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ. When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?' Peter replied, 'Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'" (Acts 2:36-39).

Baptism also symbolises a spiritual death, a burial in water, and resurrection to a new life in Christ, following the example of the Master. Once baptised, the Christian is "dead to sin, but lives to God in Christ". By submitting to baptism we express our confidence that as Christ died and rose again to eternal life, so we also will be "united with him in his resurrection".

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." (Romans 6:1-4).

Baptism also expresses our confidence that as Christ physically died and rose to eternal life, so we also will be united with him in his resurrection. Paul writes about baptism:

"We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection." (Romans 6:4-5)

Baptism is also used as a figure of speech. In Luke 12:50 Jesus exclaims "But I have a baptism to undergo, and how distressed I am until it is completed!" He refers to his death and resurrection—the reality now described by the symbol—baptism being for his followers a symbolic death and resurrection. The apostle Paul does the same in 1 Corinthians 15, a chapter that deals entirely with the significance of death and resurrection.

He refers in verse 29 to being "baptized for the dead" (or baptised to be dead—going through the experience of death). In effect he is asking those who deny resurrection: Why should we suffer as martyrs, only to end up being dead? What is

the purpose of this 'baptism' (death and resurrection) if there is no resurrection from the dead?

Is mentioned in the New Testament, and it is different from water baptism. In each case described, with one exception, it refers to the giving of the Holy Spirit to the assembled disciples at Pentecost, marking the commencement of the evangelistic work of the new Christian Church.

"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire." (Matthew 3:11; see also Mark 1:8; Luke 3:16; John 1:33).

"On one occasion, while he was eating with them, he [Jesus] gave them this command: 'Do not leave Jerusalem, but to wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.'" (Acts 1:4-5).

"When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." (Acts 2:1-2).

This event marked the beginning of the work of the Church, and the Holy Spirit came upon those who had already been baptised with water, just as the Holy Spirit descended on Jesus after he had been baptised. On a later occasion the Holy Spirit was given to the family and friends of Cornelius the Roman centurion, a converted gentile community, marking the beginning of the work of the Church among the Gentiles. In their case the Holy Spirit came on them before they had been baptised, but Peter immediately emphasises the essential nature of baptism in water, by saying:

"Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have. So he ordered that they be baptized in the name of Jesus Christ." (Acts 10:47-48).

希腊语 xilayu : Greek. Language in which the New Testament is written.

希律王 Xilu-wang : King Herod 1. Herod the Great (reigned in both Galilee and Judea 40BC-4BC). The Herod who tried to kill the infant Jesus (Matthew 2:1) 2. Herod Antipas (reigned in Galilee from 4BC-39AD). The Herod who killed John the Baptist (Matthew 14:1). 3. Herod Agrippa I (reigned in Judea from 4BC-41AD). He killed the disciple James and tried to kill the apostle Peter (Acts 12). 3. Herod Agrippa II (reigned 50-53AD). The Herod to whom Paul preached (Acts 25:26).

希律党 Xilu-dang : The Herodians. A political party that supported the Herod family (Matthew 22:10, Mark 3:6).

Xiliniren Greeks. 1. People of Greece. 2. Used as a general term for any non-Jew. "...but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile." (Romans 2:10).

西奈沙漠 Xinai shamo : the desert of Sinai. Wilderness between Egypt and Palestine where the Jews spent 40 years (Exodus 19:1-2).

西奈山 Xinai shan : Mount Sinai. Mountain where Moses met the angel of God (Exodus 19:3).

牺牲 xisheng : sacrifice. 1. In the Old Testament, any kind of animal offered to God. 2. In the New Testament, Jesus

希西家王 Xixijia wang : Hezekiah. One of the best kings of Israel. At the age of 40 he was struck with a terrible illness, but God gave him an extra 15 years to live (see Isaiah 38). Also during his reign the Assyrian army surrounded Jerusalem, but was destroyed during the night by angels.

夏娃 Xiawa : Eve. The first woman, and the wife of Adam. God made Eve a promise that she would have a special descendant who would triumph over sin and death (Genesis 3:15). She is mentioned in the New Testament in 2Corinthians 11:3 and 1Timothy 2:13. See nuren de houyi.

先存在论 xiancunzai lun : the doctrine of preexistence. Not found in the Bible. A common Christian teaching which developed in the 2nd century and was incorporated into the doctrine of the Trinity in the 3rd and 4th Century. The main cause for the belief is due to failing to recognise that there are two creations in the Bible – the old creation in the old Testament, the new creation in the New Testament. Consequently all references to Jesus involvement in the xinzaode ren, xin qichu, xin shenghuo or Jesus being shoushengde etc. are taken as meaning Jesus helped God make Adam and Eve. One verse which is commonly misused to

support this teaching is John 8:58 which says 'hai meiyoule Yabolahan jiu youle wo'. However the Greek text suggests that Jesus was claiming seniority over Abraham not priority in time. This can be seen in English versions which accurately have 'hai mei youle Yabolahan wo shi (English 'I am') erbusi 'jiu youle wo' (English 'I was'). If Jesus had been claiming to preexist in time before Abraham's birth he should have said the Greek form of English 'I was' not 'I am'. Of course Jesus did always exist in the mind of God as can be seen from Revelation 13:8 which says in Greek and English Bibles that the 'gaoyang', Jesus was "slain from the chuangshi" – although this also is obscured in both Chinese versions. The Bible never mentions the preexistent Jesus entering the womb of Mary and Luke simply says Jesus was 'conceived' using the same word he uses for the conception of John the Baptist in the womb of Elisabeth (Luke 1:24,36, 2:21).

先知 xianzhi : Prophets. The last 17 books of the Old Testament from Isaiah to Malachi.

先祖 xianzu : Ancestors, meaning in particular the founders of the 12 tribes of Israel (Acts 7:9). (Note: The normal Chinese word for ancestors has the characters reversed **祖先** zuxian).

香料 xiangliao : spices. Spices were more considerably expensive in the ancient world than today. They were often worth much more than their weight in gold.

香肉桂 xiangrougui : cinnamon. **上品的香料** used in making **膏油**.

酵 xiao : leaven, yeast. 1. A food ingredient added to bread to make it rise. The Jews did not use leaven during Passover (Exodus 13:3-10). 2. Figuratively, a parable of sin. 3. Matthew 13:33 is sometimes understood as a parable describing the growth of the church, but it is more consistent with the other Bible uses of 'leaven' to understand it as a parable of corruption in the church.

希耳米 Xiermi : Hermes. Name of a Greek god (Acts 14:12).

亵读 xiedu : blasphemy (Leviticus 24:11)

心灵 xinling : spirit, mind, heart. A very important concept in the New Testament is the battle between ling (English spirit), and rou (English flesh), as in Jesus'

comment: xinling guran yuanyi routi que ruanruole (Mark 14:38). xinling here does not mean a supernatural force but the will of the follower of Christ, and routi does not only mean the physical body, but the natural inclinations of man. Likewise being born again chongsheng requires not just baptism in water, cong shui, but also requires **心灵的更新** xinling de gengxin, repentance and comittment to a new life (Titus 3:5). In many places in the Chinese Bible versions the translators have changed xinling to shengling even though the word 'sheng' is not in the Greek original text. Examples of where this has happened include Romans 8. **信经** xinjing : creed. A statement of faith. Creed is not a Bible word, but it is the name Christians give to a statement or summary of their beliefs. The earliest widely known creed is the 'Apostles' Creed' which was written by an unknown author or authors long after the Apostles were dead, sometime in the second century. It expresses some basic Bible truth. Two other creeds designed to introduce the doctrine of the 'Trinity' which is not found in the Bible. They are the Nicean Creed, of 325 AD, and the Athanasian Creed. They are not based on the Bible at all. While creeds may serve a useful purpose in summarising our thinking and assisting the memory, there is always the danger that they come to be used in place of the Bible. They do not properly and fully express the truth of the gospel which is found only in the Bible. (See also STATEMENT OF FAITH).

信 Belief is accepting that what we are told is true, not blindly, but on the basis of reasonable evidence. Belief in the teaching of Jesus Christ is a necessary beginning to salvation. Belief not followed by a life of activity and self-sacrifice based on that belief is empty and worthless to ourselves and others. Faith is to have complete confidence in what you believe. For example some people have 'faith' in a doctor to heal. But in the Bible faith refers to the confidence we have that God exists, and that what He has told us in the Bible is true, and that He will do all that He has promised us. Belief and trust, especially in what God has said, implies the intention to live by what God has commanded. "Now faith is being sure of what we hope for and certain of what we do not see." (Hebrews 11:1). "Do not merely listen to the word, and so deceive yourselves. Do what it says..." (James 1:22-24).

"Abraham believed God, and it was credited to him as righteousness." (Romans 4:3). "He [John] came as a witness to testify concerning that light [the light of the gospel in Jesus Christ], so that through him all men might believe." (John 1:7).

信心 xinxin : faith. The basis of Christian religion, trusting that God exists and

rewards those who seek him (Hebrews 11:1-40, James 2:14-26). – see also **行为** xingwei.

新人和旧人 xinren he jiuren : the new man and the old man. A way of describing the change of life after baptism into Christ (Ephesians 4:22-23 CUV). In the TCV this is translated **新我和旧我** xinwo he jiuwo : the new self and the old self.

新约 xinyue : the New Testament. The 27 books of the Bible written after Christ was raised and went to heaven. Most of the authors are Jews, but Luke was a Greek. The original manuscripts of the New Testament were destroyed but very early copies are found in the British Museum, the Vatican Library and elsewhere.

新约伪经 Xinyueweijing; the New Testament Pseudepigrapha. Like the jiuyueweijing, this is a secondary set of books claiming to have been written by people mentioned in the New Testament – such as the so-called Gospel of Barnabas. Most of these books are very crude forgeries and none have ever been accepted by any mainstream church. As with the Jiuyuecijing and jiuyueweijing, they contain legends and teachings contradicting the main Bible record. However they were popular during the 4th and 5th centuries. They are particularly relevant to the study of Islam as some of the extra-biblical material found in the xinyueweijing found its way into the muslim Koran. For example a legend about the young Jesus making clay birds and them having come alive and flown away is quoted as true in the Koran. No miracles by the infant Jesus are recorded in the genuine gospels.

新耶路撒冷 xin Yelusaleng : New Jerusalem. A name for the City of God coming down out of the heavens to earth seen in a vision by John (Revelation 21:2). New Jerusalem.

In Revelation ch.21, there is a beautiful description of 'New Jerusalem' coming down out of heaven. In figurative language, it is referred to as 'the Bride-the Lamb's wife'. This is a prophetic reference to the time when Jesus Christ will be returned to the earth, and, joined by His faithful followers, will reign over the world for God. The Lamb's wife is the congregation of the righteous, drawn from every age and every part of the world, resurrected and glorified, who will assist him in maintaining God's reign of peace and righteousness throughout the earth.

The vision is of the perfect love and authority of God, descending to the earth and

being superimposed on Zion—the city where God will dwell for ever.

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the New Jerusalem coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and He will live with them.'" (Revelation 21:1–3).

新造的人 *xin zao de ren* : new creation. The idea that there are two creations in the Bible not just one is a fundamental key to understanding the New Testament (Galatians 6:15, 2Corinthians 5:17). When Paul says that Christ is *zai yiqie bei zao de yiqian* (Colossians 1:15), he is not talking about the old creation of Genesis, or saying that Christ was before Adam or had a hand in making Adam, Paul is talking about the new creation (Colossians 1:18) – see *shousheng de, shouxianfushengde*.

欣嫩子谷 *Xinnenzi gu* : the Valley of the Sons of Hinnom. 1. the literal valley *Xinnenzigu* A valley on the south–west side of Jerusalem. The Valley of Hinnom was originally a place where pagan sacrifices, sometimes human sacrifices, were offered. It was made unclean by idol worship (see Joshua 15:8; 2 Chronicles 28:3 Jeremiah 19:2–5), and at the time of Christ it was used as a place to burn rubbish and the bodies of criminals would be thrown into 'Gehenna' to be burnt (see Matthew 5:29). In Greek it is called Gehenna and appears in this form in some translations such as the Russian Bible, but in Chinese is translated *diyu*, and in English is one of two words translated 'hell'.

2. in the New testament figurative of the fire at the final judgement. In the Gospels, Jesus several times warns that destruction in Gehenna (i.e. total destruction) awaits those who do not obey God: "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in *diyu*." (Matthew 10:28). Gehenna probably corresponds with the '*huohu*' in Revelation 19:20; 20:10; 20:14–15; 21:8. "But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death." (Revelation 21:8).

刑罚 *xingfa* : condemnation. This can be either the process of passing judgement on a criminal, or the punishment itself. In the Bible it usually refers to death as the punishment for disobeying God's commandments. "Whosoever therefore resisteth

the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Romans 13:2).

行为 xingwei : works (Ephesians 2:9). Xinxin meiyou xingwei ye shi di de (James 2:26). – compare xinxin.

行毁坏可憎的 xing huihuai kezeng de : the abomination of desolation. Prophesied by Daniel (Daniel 11:31,12:11) and Jesus (Matthew 24:15). Jesus instructed the disciples that when they saw this they were to flee to the hills. Therefore this probably relates to the Roman army which surrounded Jerusalem from 68 to 70AD. The Christian population of Jerusalem took advantage of a temporary retreat by the Romans to flee to the hills and survived when the city was destroyed in 70AD. "in the holy place" (zhanzai shengdi) refers either to Jerusalem or to the temple.

星相家 xingxiangjia : astrologers. Astrology is forbidden in the Bible (Isaiah 47:13 TCV)

修殿节 xiudianjie : the Feast of Dedication. Not a feast commanded in the Old Testament. Instituted at the dedication of Herod's temple in Jerusalem in 165BC. Jesus used the occasion as an opportunity to preach to the people (John 10:22).

休妻 xiuqi : putting away. Old expression for divorce used in Matthew 19:3.

The modern word is **离婚** lihun. The difference between divorce today and "putting away" in Bible times was that in Jewish custom the man could "put away" his wife for any reason, simply by writing a letter. Paul also discusses divorce in 1 Corinthians 7:12-13.

血 xue : blood. Under the Law of Moses the Jews were forbidden to eat blood or meat with blood in it. As a concession to the weak conscience of Jewish Christians the early church requested Gentile Christians not to eat meat with blood in it. However Paul taught that where no one was offended the Christians could buy whatever meat he wanted in the market place without asking questions (1 Corinthians 10:25). There is nothing wrong with blood transfusions. blood was the Symbol of Life. In the Old Testament God explains to His people Israel that the life He has given to all his creatures is in the blood which flows through their veins, and for that reason, when they killed an animal for food, the blood was not to be eaten. In the time after the flood, God told Noah and his family that all His creation was subject to man and available for food. Also, the shedding

of human blood was to be punished by the death of the killer.

"Then God blessed Noah and his sons, saying to them, 'Be fruitful and increase in number and fill the earth. The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands. Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.'" (Genesis 9:1-6).

"Any Israelite or any alien living among them who eats any blood—I will set my face against that person who eats blood and will cut him off from his people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. Therefore I say to the Israelites, 'None of you may eat blood, nor may an alien living among you eat blood.'" (Leviticus 17:10-12).

When animals were offered as a sacrifice, the killing had to be supervised by a priest who then sprinkled the blood of the animal on the altar, or poured it on the ground as an acknowledgement that the offerer lived by God's grace. Such offerings were required by the Law for the instruction and regulation of the life of Israel, but they had no power to save. They pointed forward to the offering of his own blood by the Lord Jesus Christ: "But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.

Therefore, when Christ came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased.' Then I said, 'Here I am—it is written about me in the scroll—I have come to do your will, O God.' First he said, 'Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them' (although the law required them to be made). Then he said, 'Here I am, I have come to do your will.' He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all." (Hebrews 10:3-10).

Christians make this acknowledgement when they take the wine, which represents

the blood of Christ, at the memorial supper, understanding that they are saved by the atoning sacrifice of Christ.

Y

亚伯拉罕 Yabolahan : Abraham. Father of the Jews and Arabs, and ancestor of Christ. (First mentioned Genesis 11:31, died Genesis 25:8). Abraham is mentioned more than any Old Testament figure in the New Testament - 88 times. Abraham's name means 'father of the faithful'.

It was changed by God from 'Abram'.

"The Lord said to Abram, 'Leave your country, your people and your father's household and go to the land I will show you.'" (Genesis 12:1).

"No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations." (Genesis 17:5).

Abraham is the ancestor of the Jewish people, and we, by our adoption in Christ, become his children and inherit the promises God made to him.

"Understand, then, that those who believe are children of Abraham.... those who have faith are blessed along with Abraham, the man of faith." (Galatians 3:7-9).

See also yingxu.

亚伯拉罕的怀 Yabolahan de huai : Abraham's Bosom (Luke 16:22).

Many Jews in Jesus's day believed that the spirits of the dead were alive in the underworld. Jesus used this false idea in a parable to criticise the Pharisees teaching about judgment and the afterlife, but this does not mean that he believed it was true. Jesus knew very well that there is no activity in the grave (Ecclesiastes 9:5,10). It is likely that the rich man, his father and his five brothers in the parable is an ironic comment against Caiaphas, his father in law Annas, and his five brothers-in-law. These were the seven high priests who paid Judas to betray Jesus.

亚当 Yadang : Adam. The first man. The man God created from the dust of the earth in his own image. "神说，我们要照着我们的形像，按着我们的样式造人，使他们管理海里的鱼，空中的鸟，地上的牲畜，和全地，并地上所爬的一切昆虫。神就照着自己

的形像造人，乃是照着他的形像造男造女。
。(Genesis 1:26-27).

The Hebrew word 'Adam' means 'man' and the Hebrew adamah means 'the ground'.
耶和華神用地(Hebrew 亞當亞)上的**尘土造人**(Hebrew 亞當)，將生氣吹在他鼻孔里，他就成了有靈的活人，名叫亞當。(Genesis 2:7). God made Adam from dust and breath **生氣** but after Adam disobeyed God and was told he would return to dust: **你必汗流满面才得糊口，直到你歸了土，因為你是從土而出的。你本是尘土，仍要歸于尘土。**(Genesis 3:19). After this Adam and his wife Eve became the parents of the whole human race. "**亞當給他妻子起名叫夏娃，因為她是眾生之母。**(Genesis 3:20). Adam is mentioned several times in the New Testament Luke 3:38, Romans 5:14 1Corinthians 15:22,45.

亞底米女神 Yadimi shen : Artemis. Name of one of the goddesses worshipped by the Greeks. The Romans called her Diana. There was a large temple at Ephesus in which an idol made from a meteorite was worshipped (Acts 19:35).

雅典 Yadian : Athens. Capital of Greece (Acts 17:15).

雅各 Yage : 1. Jacob (1786-1639BC). 2. James, brother of John. One of the 12 disciples, killed by Herod. 3. James, younger half-brother of Jesus who did not believe in him until after the resurrection. Probably the author of the book of James.

雅歌 yage : the Song of Songs. Also called Song of Solomon (Song 1:1). A common interpretation of this love song is that the groom is Christ, and the bride is the church.

亞倫 Yalun : Aaron. Moses' older brother. All the high priests were descended from Aaron. There were detailed instructions for ordaining the priests (Exodus 29).

亞倫的杖 Yalun de zhang : Aaron's staff (Exodus 7:8-13).

亞略巴古 Yaluebagu : Areopagus. A meeting place for public debate in

Athens (Acts 17:19,22,34 CUV).

亚那 Yana : Annas. Father-in-law of Caiaphas. Jesus was taken before Annas (John 18:13). Annas had been removed from the position of high priest by the Romans but continued to have influence 'behind the scenes' through his son in law Caiaphas (served as high priest 18-35AD) and his five sons who also served as high priests: Eleazar (16-17AD), Jonathan (36-37AD), Theophilus (37-41AD), Matthias (41-43AD), Annas the Younger (62AD). It is probable that these five sons of Annas are intended by the 'five brothers in my fathers house' of Luke 16:28.

亚述 Yashu ; Assyria. A Nation that Conquered Israel. The ancient and powerful kingdom of Assyria was based in the deltas of the rivers Tigris and Euphrates, although the Assyrian empire later expanded to cover much of the Near East. The Bible refers to Assyria frequently with reference to the invasions of Judea by Tiglath Pilezer and Sennacherib and to their destruction of the ten-tribe kingdom of Israel and subsequent deportation of its people. The prophets, particularly Nahum and Zephaniah, speak of Israel's final deliverance from oppression by Assyria.

"He [God] will stretch out his hand against the north and destroy Assyria, leaving Nineveh utterly desolate and dry as the desert.... This is that carefree city that lived in safety. She said to herself, 'I am, and there is none besides me.' What a ruin she has become, a lair for wild beasts! All who pass by her scoff and shake their fists." (Zephaniah 2:13-15).

The Assyrian Empire in due course fell to the Babylonians. The most significant ruler was Nebuchadnezzar who conquered Judah and deported many Jews from Judea, including Daniel the prophet. Jerusalem was despoiled and laid waste for many years.

亚西亚 Yaxiya : Asia, Asia Minor. Name of a Roman province in modern Turkey, not modern Asia.

盐 yan : salt. In modern times we think of salt as being used to season meat for food, or to preserve meat for storage. But in Bible times salt was used to season all animal sacrifices under the Law of Moses (Leviticus 2:13). Jesus referred to believers as "salted with fire" (Mark 9:49). The phrase "salt of the earth" (Matthew 5:13) probably refers to the salt which makes sacrifice acceptable, not to salt as a preservative.

羊 和 山 羊 yang he shanyang : sheep and goats. Jesus describes the judgment using a parable about sheep and goats. The sheep are those approved. The goats are those condemned (Matthew 25:33-34)

业之地 ye zhi di inheritance. In the Bible an inheritance is the property left to someone by their father at his death, usually a house or land. Israel inherited the land of Canaan from their father Abraham, who in the first place received it as a gift from God. Moses said to Israel: "You will cross the Jordan and settle in the land the Lord your God is giving you as an inheritance, and He will give you rest from all your enemies around you." (Deuteronomy 12:10).

Isaac gave his blessing to his son Jacob: "May God Almighty bless you and make you fruitful and increase your numbers.... May He give you and your descendants the blessing given to Abraham, so that you may take possession of the land where you now live as an alien, the land God gave to Abraham." (Genesis 28:3-4).

In Jesus Christ, Abraham's inheritance has been extended to benefit all who share the faith of Abraham: "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:29).

Or, in the words of Jesus, which he is quoting from his ancestor David: "Blessed are the meek, for they will inherit the earth." (Matthew 5:5; and see Psalm 37:11).

"And we pray this in order that you may live a life worthy of the Lord...joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light." (Colossians 1:10-12).

耶 弗 他 的 女 儿 Yefuta de nuer : Jephthah's daughter. The story of Jephthah's daughter is told in Judges 11:34-40. Some readers have misunderstood that Jephthah sacrificed his daughter, but the text does not say this, it only says that she would die a virgin. The Bible is full of condemnation for human sacrifice. A more natural reading is that Jephthah committed his daughter to serve God and remain unmarried. This was obviously the understanding of the incident in New Testament times also, because Jephthah's faith is commended in Hebrews 11:32.

耶 和 华 Yehehua : Jehovah or Yahweh. The most frequently used name of God in the Old Testament. The meaning is given in Exodus 3:14 (**我 是 自 有 永 有 的** wo shi zi-you-yong-you de: "I am self-existent and eternal"), and is expanded in Revelation 1:8. The original Hebrew text only has consonants so the

name was written "YHWH". By the time of Jesus the Jews considered it blasphemous to say the name 'Yahweh' out loud, so instead they said 'Lord'. Both Jesus in his speeches, and the New Testament writers, always use 'Lord' instead of 'Yahweh' when quoting the name Yahweh from the Old Testament. This is why in many English Bibles the Old Testament has 'LORD' in capital letters, in places where the Hebrew Bible has 'Yahweh'. The CUV has Yehehua, the TCV has Shangzhu 'Lord above'.

耶 和 华 见 证 人 Yehehua Jianzhengren : Jehovah's Witnesses. A church which does not believe in the full doctrine of the Trinity, but does teach that Jesus existed before he was born. They are to be respected for their strict pacifism. However they are also well known for their objection to eating meat with blood in it and to blood transfusions despite the fact that Paul allowed all kinds of meats (1 Corinthians 10:25), and that the Bible does not contain any instruction against blood transfusions.

耶 利 米 书 Yelimi-shu : the Book of Jeremiah. The second of the major prophets. Jeremiah prophesied before the fall of Jerusalem to Babylon in 586BC, but the Jews did not listen to his warnings.

Yelusalleng Jerusalem. Jerusalem is the capital city of Israel, located about 15 miles north west of the Dead Sea. It is built on two small hills, Mount Zion and Mount Moriah, (2Chron 3:1, Genesis 22:2) and is surrounded on three sides by slightly higher mountains.

In Abraham's time it was known as 'Salem' (The City of Peace). When King David a thousand years later consolidated the nation of Israel, he expelled the heathen Jebusite tribe from the fortress of Zion and made it his capital city. Later in his reign he brought the Ark of the Covenant to Jerusalem, and his son Solomon under God's direction built a magnificent Temple on the adjoining Mount Moriah to house the ark, and surrounded the whole area with a fortified wall. Jerusalem was later destroyed by the Babylonians, and Israel taken captive. Since that time it has been occupied, conquered, destroyed and rebuilt several times. In the time of Jesus it was a religious centre for the Jews, and a political and military provincial capital for the Roman army of occupation. Then the inhabitants of Jerusalem were dispersed after a long and terrible siege. In 70 AD the Romans entered the city, and the Temple was destroyed by fire.

God has expressed His love for Jerusalem, and His intention to guard and protect the city: "For the Lord has chosen Zion, He has desired it for His dwelling: This is My resting place for ever and ever; here I will sit enthroned, for I have desired it."

(Psalm 132:13-14).

The prophets write of a time still future, when it will become a centre of learning and true worship, and the administrative capital of the whole world under the sovereignty of the Lord Jesus Christ. It will exist to glorify God.

"In the last days the mountain of the Lord's temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. Many nations will come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways, so that we may walk in His paths.' The Law will go out from Zion, the word of the Lord from Jerusalem. He will judge between many peoples and will settle disputes for strong nations far and wide." (Micah 4:1-3).

耶路撒冷陷落 Yelusaleng xianluo : the fall of Jerusalem. 1. The destruction by the Babylonian army in 586BC (2 Chronicles 36:13-21). 2. The destruction by the Roman army in 70AD.

耶稣 Yesu : Jesus. The personal name of the Lord Jesus Christ. Jesus was 'son of man' through his mother Mary, and 'son of God' by the power of the Holy Spirit and virgin birth - but Jesus is not 'God' himself. The Bible calls Jesus 'a man' (Greek text of John 8:40, Acts 2:22, 17:31, Romans 5:15, 1Corinthians 15:21, 1Timothy 2:5, though not all of these verses are translated accurately in all versions)

The name Jesus is the Greek spelling of Joshua (**约书亚** Yueshuya), which means 'God saves', and was a popular name in New Testament times. There is spiritual significance to the fact that Christ was given the same personal name as Joshua - the Old Testament leader of Israel who succeeded Moses, and who led God's people Israel into the Promised Land of Canaan. The name was chosen by God (Luke 2:21) before Jesus was born.

God, through the angel Gabriel, told Mary, the mother of Jesus, to give this name to her son: "You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High." (Luke 1:31-32).

"She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." (Matthew 1:21).

耶稣的试探 Yesu de shitan : the temptation of Christ. Described in detail in Matthew 4:1-11 and Luke 4:1-13. Jesus was led by the Spirit into the

wilderness to be tempted by the Devil (Matthew 4:1). In Matthew the order of the temptations is as follows : 1. Make bread from stones. 2. Throw yourself down from the wing of the temple and be caught by angels. 3. Take all the kingdoms of the world. In Luke the order is changed (1-3-2). The same three temptations are also found in the Gospel of John: To make bread (John 6:26,31), to do a sign (John 2:18, 6:30), to take the kingdom by force (John 6:15). This suggests that the temptations originally came from the Jews, or were related to the expectations of the Jews regarding the Messiah. However Mark records that Jesus was "with the wild animals" (Mark 1:13), which probably rules out any other person being present while Jesus dealt with the temptations. This was not the last temptation of Christ because "the devil left him until a suitable opportunity" (Luke 4:13). We know that Jesus was tempted in every way as us (Hebrews 4:14-15) and we also know that "every man is tempted when he is drawn away by his own desires" (James 1:14-15). It is possible that the three temptations of Christ are related to John's description of the love of the world : 1. the lust of the flesh (the bread), 2. the lust of the eyes (the kingdoms of the world), 3. the pride of life (throwing oneself down from the pinnacle of the temple).

耶稣升天 Yesu shengtian : the Ascension. Jesus went up to heaven with his body (Acts 1:6-11).

耶稣先存在论 Yesu xian cunzai lun : the doctrine of the pre-existence of Christ. Neither the word nor the teaching is found in the Bible. The doctrine is taught by Trinitarian churches, and also by some non-Trinitarian churches such as Jehovah's Witnesses. The doctrine says that Jesus existed in heaven before his birth. A Jehovah's Witness publication describes Jesus'

conception as follows: **耶和华把耶稣的生命转移到马**

利亚的子宫中。 Yehehua ba Yesu de shengming zhuanyi dao Maliya de zigong zhong. There are several problems with this doctrine: (1) The Bible does not teach the doctrine, it is largely based on misunderstandings of the

meaning of verses which call Jesus the 'firstborn' [see **首生的** Shoushengde]. (2) If Jesus was only 'moved' into Mary's womb he was not really her son, nor David's descendant, nor Abraham's descendant, nor Adam's descendant. (3) is that if Jesus existed before he was born he could not have grown in grace and favour with God (Luke 2:52), nor learn obedience (Hebrews 5:7-8). (4) If Jesus's conception and birth were not real, how do we know that Jesus' death and resurrection were real? Many people who say that Jesus existed before he was born without a body, also say that when Jesus died on the cross,

Jesus himself did not die, only his body died. Yet Jesus said wo hui si guo (English "I was dead" not simply "I died") (Revelation 1:18) – see also hao muren

一 千 年 yiqian nian : one thousand years. The 'millenium' when the saints will reign with Christ (Revelation 20:4). Like the other numbers in Revelation this does not have to be taken literally, but it probably does indicate a long period.

伊 甸 园 Yidian yuan : The Garden of Eden. The leyuan paradise God made on earth for the first man and woman (Genesis 2:8)

异 端 yiduan : heresy, sect. The Jews called Christianity yiduan (Acts 24:14 CUV). Peter warned of false teachers who would introduce yiduan (2 Peter 2:1). Note that the basic meaning of the original word for heresy is a split or schism – see jiedang – but in relation to religion it has come to mean holding and propounding an opinion contrary to official church teaching.

The apostle Paul, on trial before the Roman governor, said concerning his beliefs: "However, I admit that I worship the God of our fathers as a follower of The Way, which they call a heresy. I believe everything that agrees with the Law and that is written in the prophets, and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked." (Acts 24:14-15).

The reason the Jews called Christianity a heresy was because the teaching that Jesus was Son of God and had risen from the dead was counter to the official teaching of the synagogue, not because it was against the teaching of the Bible. Likewise today, most churches judge heresy not against the teaching of the Bible, but against their own doctrines and traditions, expressed in their creeds. If creeds differ from Scripture either by error or omission, then in that respect the creeds are heretical (Galatians 5:20, 2Peter2:1).

异 教 徒 yijiaotu : a heretic. 1. A follower of false teaching. A word not used in modern Bibles. Very often in European church history those persecuted as yijiaotu had beliefs nearer the teachings of the Bible than those persecuting them. 2. The English word for yijiaotu (English 'heretic') is derived from the Greek word ('heretikos') which does occur one time in the Bible. But the original Greek word actually means someone who causes division **分 门 结 党 的 人** fenmen jiedang de ren (Titus 3:10).

以 利 亚 Yiliya : Elijah. Greatest of the prophets before John the Baptist (1 Kings 17:1).

以 马 内 利 Yimaneili : Emmanuel. Hebrew name meaning "God with us".

Given by the prophet Isaiah to a child in the time of King Ahaz (Isaiah 7:14). The short-term fulfillment of the prophecy was in Ahaz's own life, because the child was still to be a baby when Ahaz's enemies were defeated (Isaiah 7:16, compare 7:1). It is probable that the child Isaiah was referring to was Ahaz's unborn son – Hezekiah, who became one of the greatest of all the kings of Judah. Hezekiah's mother was still a virgin when Isaiah made the prophecy, but Hezekiah was not a virgin birth. He could be called "Emmanuel" because he trusted in God more than any king of Judah before or afterwards (2 Kings 18:5), and God showed he was with Hezekiah by destroying the Assyrian army (2 Kings 19:35). The long-term fulfillment of Isaiah's prophecy refers to Jesus. He was truly born of a virgin, and he was more truly "God with us" than Hezekiah could have been (Matthew 1:23).

以诺 Yinuo : Enoch. The great-grandfather of Noah (Genesis 5:21). God took Enoch away "so that he could not be found"(Hebrews 11:5). Probably this means that Enoch could not be found by his persecutors. The Bible does not say where he was taken. But we know it was not heaven because the letter to the Hebrews lists Enoch as one of the men who died without receiving what God promised (Hebrews 11:13,39). Also Paul says that all men between Adam and Moses died (Romans 5:14), and Jesus says that no one has gone up to heaven (John 3:13)

诺书 Yinuo shu : the Book of Enoch. A forgery, not written by the real Enoch. The book is a Jewish legend about 200 angels who disobeyed God and married women. Jesus says that this is not possible (Luke 20:35-36). Peter and Jude said that teachers using this book were "slandering glorious ones" : huibang zai zunwei de (2 Peter 2:10, Jude 8 CUV), or in modern versions "insulting the glorious ones in heaven" : beiru zai tianshang de zunrongzhe (2 Peter 2:10, Jude 8 TCV). If what Book of Enoch says about the 200 angels is "slander", then the story cannot be true.

以撒 Yisa : Isaac (1846-1666BC). Second son of Abraham. Father of Esau and Jacob.

以赛亚书 Yisaiya-shu : the Book of Isaiah, the first of the four 'major prophets'. Isaiah lived at the time that the Northern Kingdom was destroyed by Assyria. However when the Assyrian army surrounded Jerusalem – the capital of the Southern Kingdom – the army was killed by an angel. The story of King Hezekiah, one of the best kings the Jews ever had, is told in the central section of the book (chapters 36 to 39). [see **希西家王** Xixijia wang : Hezekiah]

以色列 Yiselie Israel The People and Nation Chosen by God. 1. Jacob, father of the 12 tribes, whose name was changed to Israel. 2. The whole nation of Israel

from the time of Moses to the fall of Jerusalem in AD70. 3. The northern ten tribes who formed a separate kingdom of Israel from 1000–700BC. 4. The land of Israel. 5. The modern state of Israel, re-established in 1948. 6. Figuratively, "The Israel of God" – Jewish converts to Christ (Galatians 6:16).

The name Israel is a Hebrew word meaning 'a prince of God', or 'he struggles with God'. Originally it was the name given by God to the patriarch Jacob, who then passed it on to his descendants, the nation of Israel.

"And he said, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.'" (Genesis 32:28, KJV).

"Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome.'" (Genesis 32:28, NIV).

Jacob or Israel had twelve sons whose families grew rapidly during their stay in Egypt. When God brought them out of Egypt into Canaan they had become a large nation (see Exodus 1:1–7; Deuteronomy 29). While they trusted and obeyed God they were able to subdue the Canaanite tribes, but when they neglected God He allowed Israel to be subdued by their heathen neighbours. God allowed Israel to become a monarchy (see 1 Samuel 8).

Yisrael he youda : Israel and Judah – God's Nation Divided. Israel's first three kings, Saul, David and Solomon built Israel into a wealthy, powerful and influential nation, but Solomon's son Rehoboam overburdened the people, causing ten of the twelve tribes in the north of the country to rebel and enthrone their own king Jeroboam in Samaria.

Two tribes Judah and Benjamin remained true to the house of David and the worship of God in Jerusalem. From this time on there was intermittent war between the two kingdoms until eventually they were both conquered and taken as captives to Assyria and Babylon.

以西结书 Yixijue-shu : Book of Ezekiel. Prophecy written by the prophet Ezekiel, a priest exiled in Babylon, around 586BC.

阴间 yinjian Sheol, Hades. Equivalent to Sheol in Hebrew (Old Testament) and Hades in the Greek (New Testament). 1. Yinjian in the Bible is different from

Yinjian in Buddhist scriptures. Yinjian is not a place where there is any activity. There is no knowledge or activity in Yinjian (Ecclesiastes 9:5,10) 2. All people, good or bad, go to Yinjian to sleep there until the day of resurrection and judgement. Even Jesus slept in Yinjian for 3 days (see Acts 2:31). 3. Note that in some English Bibles Yinjian is mistakenly translated 'hell', but the English Bible has confused two very different words into one. These two 'hells' are not the same, and do not even exist at the same time: **阴间** yinjian (Hades) is past and present, but **地狱** diyu (Gehenna) is future. [see diyu]

The apostle Peter, after the death and resurrection of Jesus says: "This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him:

'...Therefore my heart is glad and my tongue rejoices; my body also will live in hope, because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the paths of life; you will fill me with joy in your presence.'" (Acts 2:26-28) (and see Psalm 16:8-11).

Jesus is said to "hold the keys of death and Hades." (Revelation 1:18), because God raised him from the grave, and has given him the authority to raise all who trust in him when he returns.

隐多珥的女巫 the witch of Endor. A spiritist **交鬼** who it appears raised the ghost guiguai of the prophet Samuel for King Saul (1Samuel 28:1-25). This is a unique incident in the Bible which on the face of it does suggest the Samuel's ghost was really raised. However it is something of a coincidence that the only time a ghost appears in the whole Bible just happens to also be the only time in the whole Bible that a spiritist conducts a seance. A closer reading indicates that the apparition was probably no more genuine than any spiritist today. Firstly the woman recognised Saul and was in fear of her life (1Samuel 28:9). Secondly only the woman 'saw' the ghost, Saul did not see it (28:14). Thirdly the words spoken by the ghost were common knowledge to all in Israel including the witch (28:7). Finally God had condemned all use of spiritists (Deut 11:38), and had already refused to answer Saul by prayer (28:6). Is it likely that God would change his mind and now answer Saul via a spiritist? In other words there is no evidence that this was a genuine incident.

影儿 yinger ; shadow. An important key to understanding the New Testament is

that foreshadows of Christ can be found in the Old Testament. The strange thing to modern understanding is that the shadows come first then the reality, as today we normally think of shadows coming afterwards. This relates to the idea of Christ as having brought light to darkness. Particularly the Law of Moses is three times described as a shadow of Christ (Colossians 2:7, Hebrews 8:5, 10:1) – see also yuxiang.

应许 yingxu : promise. 1. Usually refers to one of the promises made by God to Eve, Noah, Abraham, Isaac, Jacob or David. These promises centre on a special 'seed' or descendant – Jesus. 2. In the New Testament the term 'the promises' are equivalent to 'the gospel' (Acts 13:32, Ephesians 3:6). **承诺** chengnuo is another word for promise.

应许之地 yingxu zhi di : promised land. The land of Israel promised to Abraham (Hebrews 11:9).

应验 To fulfil is to make the things spoken by God or by a prophet happen. "He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.' Then he opened their minds so that they could understand the Scriptures." (Luke 24:44-45).

In another figurative sense, Paul speaks of being made immortal in the future at the return of Christ:

yongcun de fangwu. The resurrection body, "shenglingxing de shenti", as opposed to the "xueqi de shenti" we have now. Paul says "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life." (2 Corinthians 5:1-4). It is important to note that the Greek text says "cong tianshang de fangwu" (English 'house from heaven') not "zai tianshang de fangwu" (erbusi 'house in heaven'). Likewise Paul's words "buzhiyu chishen le" "bing fei yuanyi tuoxia zhege" show his belief that he does not mean no body at all, or just a spirit, but a new body like Christ's after his resurrection (Luke 24:39). See shenti.

永生 yongsheng : eternal life. Immortality is a state of deathlessness, and incorruptibility. God alone is by nature immortal (1Timothy 6:16), man must "lay hold on eternal life" (1Timothy 6:12). Immortality is the gift of God (Romans 6:23). The apostle John particularly brings out the idea that eternal life is a quality of life that begins for us now, even if we only appreciate it in part: "Now this is eternal life: that they might know You, the only true God, and Jesus Christ, whom You have sent." (John 17:3). "And this is the testimony: God has given us eternal life, and this life is in His Son.... I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." (1 John 5:11,13). Living for Ever.

"Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen." (1 Timothy 1:17).

"...God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To Him be honor and might forever. Amen." (1 Timothy 6:15-16).

Men and women are by nature mortal, dying creatures: "To Adam He [God] said, '...by the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.'" (Genesis 3:17-19).

God can, and will, make immortal those mortals whom He chooses from among the human race: "When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.'" (1 Corinthians 15:54).

The first step in the change from mortality to immortality is brought about by accepting God's gift of salvation offered to us in the gospel of Jesus Christ, and then living as God requires us to do.

"...This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel." (2 Timothy 1:9-10).

永远 Yongyuan eternal, everlasting. Lasting throughout God's time. In the Old Testament, the term everlasting is frequently linked to the covenant God makes

with man and God's love for man. This love is to be fulfilled in the establishment of an 'everlasting' kingdom. "Then I [Nebuchadnezzar] praised the Most High; I honored and glorified Him who lives forever. His dominion is an eternal dominion; His kingdom endures from generation to generation." (Daniel 4:34). "The sun will no more be your light by day, nor will the brightness of the moon shine on you. For the Lord will be your everlasting light, and your God will be your glory." (Isaiah 60:19).

有 灵 的 活 人 you ling de huoren : a living man with a spirit. Translation of Genesis 2:7 in the CUV. This translation is heavily influenced by the translators' evident belief in an immortal soul. In Hebrew it reads 'the man became a living soul' ta jiu chengle huozhede linghun. – as distinct from a dead soul. The Hebrew text teaches that Adam was mortal, but the CUV translation appears to be attempting to teach the reverse – that Adam was immortal. The TCV reads ta jiu chengwei you shengming de ren : became a man with life. – see buxiude linghun

犹 大 Youda : Judah, Judas, Jude 1. Judah, fourth of the 12 sons of Jacob. 3. The Kingdom of Judah, the southern kingdom consisting of only two of the 12 tribes – Judah and Benjamin. 3. Judas, the disciple who betrayed Jesus (Matthew 26:14–16). 4. Jude, the half-brother of Jesus who wrote the letter of Jude.

犹 太 Youtai : Judea. In New Testament times, the Roman province including the southern part of the original kingdom of Israel. The middle section of the land was the province of Samaria. The northern section was the province of Galilee.

犹 太 人 youtairen : a Jew. In the New Testament the descendants of Israel.

愚 顽 人 yuwanren fool In the Bible a fool is not an imbecile, or one who lacks intelligence, but one who foolishly chooses to ignore God and His ways; for example "The fool says in his heart, 'There is no God.'" (Psalm 14:1). Or he is one who doubts God's promises, or does not believe that God has spoken through his prophets in the Old Testament. Jesus said to two of his disciples: "How foolish you are, and how slow of heart to believe all that the prophets have spoken!" (Luke 24:25).

预 言 yuyan : prophecy. A prediction about the future given by a prophet.

预 像 yuxiang ; pattern, type. An important concept in relating the Old testament to the New Testament, and a useful tool for Bible study. Paul says Adam was **预**

像 of Jesus (Romans 5:14) in that he illustrated things about Jesus. In the same way the major Old Testament figures – Abel, Abraham, Jacob, Joseph, David, Hezekiah, Zerubbabel – can also be seen as types of Christ. A good example of this is found in Stephen's speech in Acts 7 where comments he makes about Moses and Joshua clearly are intended to be understood as comparisons with Christ. – see yinger

逾越节 Yuyuejie : the Passover. 1. When the angel of death passed over the Israelites in Egypt (Exodus 12:21-28) 2. The annual Jewish feast commemorating this. 3. Figuratively, Paul calls Christ "our passover" (1 Corinthians 5:7).

约 yue : covenant (1) mingyue. A Human Agreement. People make covenants or contracts, human agreements, between themselves, and ask others, sometimes God, to witness that agreement. A covenant requires a contribution of service, payment or other consideration from each party, which both regard as fair. To ratify that contract, they sometimes shake hands, or sign documents or provide some form of evidence that an agreement has been entered into. We have examples of Abraham and Abimelech making a contract (in Genesis 21:27), David and Jonathan (in 1 Samuel 18:3), and Judas Iscariot making such an agreement with the priests who wanted Christ killed (in Luke 22:1-5). In Malachi 2:14 the prophet Malachi refers to marriage as a mingyue.

2. liyue. God's Will for Us. In a more important sense a covenant is God's will, agreed with a person or a group of people. God makes a covenant with us and our obedience and service to Him are rewarded by His consideration or care for us now and in the future. The first mention of such a covenant in the Bible is with Noah (in Genesis 6:18), when God agrees to spare him and his family from the flood in return for his obedience. God also made a specific covenant with Abraham (in Genesis 15:18; 17:2) regarding the prosperity of his descendants and the occupancy of the land of Israel: "When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am God Almighty; walk before Me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers.' Abram fell facedown, and God said to him, 'As for Me, this is My covenant with you: You will be the father of many nations.'" (Genesis 17:1-4). God also made covenants with the nation of Israel (Exodus 19:5) regarding their future as a nation; and with David (2 Samuel 7) regarding the kingship of Israel to be held in his family forever. See – yingxu

3. xinyue. The writer to the Hebrews also speaks of the covenant God makes with us, with Jesus Christ as 'xinyue de zhongbao': "You have come to God the judge of

all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel." (Hebrews 12:23-24). In the English language people distinguish xinyue meaning the promise Jesus made in his blood (English 'a new covenant') and xinyue as the second part of the Bible (English 'the New Testament'), but actually in the original Greek, the same as in Chinese, the words are the same.

约伯记 Yuebo-ji : the Book of Job. The author of the book of Job is unknown. The form of the book is a poetic drama, probably designed for reading outloud. The Book of Job tells the story of Job, a man who suffered the loss of his possessions and children, and then suffered a terrible skin disease. Despite the role of the Satan mentioned in the books prologue whom God permits to strike Job, it is clear that in Job's sufferings come from God (Job 1:21, 2:10, 27:2, 19:21, 42:11). At the end of the book Job is given twice the number of all that he had lost (compare Job 1:3 and 42:12). The only exception was for the children he had lost, where he is given only another seven sons and three daughters - the same as at first (compare Job 1:2 and 42:3). The reason the children are not given double is often explained by pointing to the emphasis in the book on the theme of resurrection (Job 13:15, 14:12-15, 19:25-26, 30:23, 33:25-26). In the New Testament the Book of Job is quoted twice by the apostle Paul (1 Corinthians 3:19, Romans 11:35), and "the longsuffering of Job" **约伯的忍耐** is given as an example to believers (James 5:11).

约柜 yuegui : The Ark of the Covenant. A box made to hold the tablets of stone on which the ten commandments were written (Exodus 25:10-22)

约拿 Yuena : Jonah. Name of a prophet who spent three days in the belly of a giant fish.

约拿的神迹 Yuena de shenji : the sign of Jonah. The resurrection of Jesus after three days in the grave is compared to the disgorging of Jonah after three days in the stomach of the fish (Matthew 12:39).

约瑟 Yuese : 1. Joseph (1695-1585BC). 11th of 12 sons of Jacob. He was sold by his brothers as a slave to Egypt, but there became very powerful and later saved his brothers from famine. He was the father Manasseh and Ephraim. 2. Joseph, the husband of Mary.

约瑟夫 Yuesefu : Josephus. Not mentioned in the Bible, the name of a Jewish historian who chronicled the period leading up to the destruction of the temple in AD70.

约书亚 Yueshuya : Joshua. Name of the successor to Moses who led the people of Israel back into the land of Canaan.

约书亚 Yueshuya-ji : the Book of Joshua. The sixth book of the Bible, describing the return of the Israelites to the land after the escape from Egypt and 40 years in the wilderness.

Clouds hold rain and dispense it over the earth enabling crops to grow, and as such are a visible evidence of God's goodness to men. In the Bible, God's presence with man was symbolised by a cloud. A cloud covered the Tabernacle in the wilderness, and when God moved the cloud, it was a sign from God that Israel was to follow (see Exodus 13:21).

God spoke to Israel from a cloud (see Exodus 19:9), and from a cloud to those who were with John the Baptist when Jesus was baptised (see Matthew 17:5). God also spoke from a cloud at the transfiguration of Jesus Christ (see Luke 9:34).

As Jesus ascended into heaven a cloud concealed him from the disciples (in Acts 1:9), and we read that at the end of the Gentile age: "...they will see the Son of Man coming in a cloud with power and great glory." (Luke 21:27).

云柱和火柱 yunzhu he huozhu : a pillar of smoke and a pillar of fire.

Two signs sent by God to guide the Israelites when crossing the wilderness. The pillar of smoke led them by day and the pillar of fire by night (Exodus 13:17-22)

Z

窄门和宽门 zhaimen he kuanmen : the narrow gate and the wide gate. A parable of how difficult it is to find the way into the Kingdom of God and how few choose to enter (Matthew 7:13).

占卜 zhanbu : divination. A magic art forbidden to the Jews (Deuteronomy 18:10). This is a false system used by many pagans to seek advice or have their questions answered regarding things that are to happen. It might involve observing unusual events in nature, or examining the condition of the inside of a dead bird or animal, and from this interpreting forthcoming events, such as the outcome of a battle. It was practised by all the nations surrounding Israel, and Israel were warned not to do the same, but to listen to their God and his prophets. "This is what the Lord says: 'As for the prophets who lead my people astray, if one feeds them, they proclaim "peace"; if he does not, they prepare to wage war against him. Therefore night will come over you, without visions, and darkness, without

divination. The sun will set for the prophets, and the day will go dark for them. The seers will be ashamed and the diviners disgraced. They will all cover their faces because there is no answer from God." (Micah 3:5-7).

占星术 zhanxingshu : astrology. Another magic art forbidden to the Jews. They were to rely instead on prayer to God (Isaiah 47:13). see xingxiangjia

帐幕 zhangmu : the tabernacle. 1. A movable place of worship for the Israelites in the wilderness (Exodus 25:9). 2. Figuratively, the kingdom of David as in the prophecy that Christ would 'xiuzao Dawei daota de zhangmu' (Acts 15:16 quoting Amos 9:11)

zhanglao. Elder. 1. In the Old Testament an elder was a senior or older member of the tribe or family (see Deuteronomy 5:23). A similar hierarchy obtained in many neighbouring peoples (see Numbers 22:7), and is still a feature of Middle Eastern society today. There also appears to have been a 'standing committee' of seventy who were known as the 'elders of Israel', who represented Israel before Moses and conveyed his instructions to the nation. 2. In New Testament times, the elders of Israel, together with the Scribes and Pharisees opposed and obstructed the teaching of Jesus: "But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed." (Matthew 27:20).

3. Titus was instructed by Paul to "ordain elders in every city" (Titus 1:5).

The elders at the church in Jerusalem (see Acts 16:4) would have been the older and more experienced converts but Timothy was also an elder though a young man.

Acts 20:17 shows that there was no practical difference in the early church between an elder (Greek - presbuteros) and a jian du (Greek episkopos). They were both responsible for the oversight of the congregation.

长子 zhangzi : firstborn. 1. In the Old Testament, under the Mosaic Law, the firstborn son inherited his father's property and blessing (see Deuteronomy 21:17). All firstborn sons were devoted to God as an acknowledgement that Israel as a nation owed their deliverance from Egypt to Him, and under the Law, the firstborn were redeemed by the offering of a lamb in sacrifice (see Exodus 13:2). God did not always choose the firstborn for His purposes. Isaac and Jacob were not firstborn sons. Reuben, Jacob's eldest son was disinherited, and David, God's

chosen king, was the youngest of the eight sons of Jesse. 2. Christ is, **在许多弟兄中做长子**

(Romans 8:29) . **长子** (Hebrews 1:6, 12:23) The same Greek

word is also used where the Bible says that Christ is **万物的首生的**

(Col.1:15), '从死里首先复生的' (Colossians 1:18, Revelation 1:5). This makes Christ **新创造的长子** as well as '在许多弟兄中做长子', '从许多弟兄中首先复生的'。 - The writer to the Hebrews refers to us as "the congregation of the firstborn", meaning that we associate in the risen Christ, and share the hope of being raised to a new life, as Jesus has been raised (see Hebrews 12:23). See shoushengde

帐篷 zhangpeng : tent. 1. Literal tent. Temporary housing used by Abraham and other wanderers. The apostle Paul used to kao zhizao zhangpeng weizhe shenghuo make tents for a living (Acts 18:13). The term 'Tentmaker' is used by Evangelical churches to describe someone who works and preaches as Paul did as distinct from a pastor, but the distinction between working and non-working Christians was not known in Paul's time. 2. Figuratively, the mortal body - women dishang de zhangpeng (2 Corinthians 5:1, 2 Peter 1:13).

召鬼门卜的人 zhaogui menbu de ren : medium, spiritualist. A person who pretends speak with the dead - which according to the Bible is impossible as the dead are dead and 'the dead know nothing' (Ecclesiastes 9:5). Under the Law of Moses spiritualists were to be executed (Leviticus 20:27, Deuteronomy 18:11).

执事 zhishi : a deacon. Practical Servant of the Ecclesia. Literally a servant, not a paid position (1 Timothy 3:8-13). The original seven deacons were chosen to conduct welfare work in the church (Acts 6:1-7). Upon the advice of the apostles (in Acts 6:1-7) men were chosen by the early Christians from among themselves to look after the welfare of their less fortunate brothers and sisters, so that the apostles could be free for the work of preaching.

Paul instructs Timothy to appoint honest responsible men of good reputation to be deacons: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Timothy 3:8-13).

致圣所 zhishengsuo : the Holy of Holies. The innermost part of the tabernacle or temple in which only the high priest could go, once a year.

中保 zhongbao : mediator. Jesus (1 Timothy 2:5 CUV). The modern Chinese version has **中间人** zhongjianren (1 Timothy 2:5 TCV). The word is also incorrectly used to translate baohuishi in (1 John 2:1 CUV). "An advocate with the Father" is paraphrased in the modern Chinese version as **替我们向天**

父 陈 情 ti women xiang Tianfu chenqing (1 John 2:1 TCV).

主 zhu : lord. 1. A human master. Sarah called Abraham 'lord'. 2 Lord, meaning Christ. 3. Occasionally in the New Testament, God, not Jesus. In the Old Testament 'LORD' is either **耶 和 华** Yehehua (CUV) or **上 主** shangzhu (TCV).

主的晚餐 Zhu de wancan : the Last Supper. Not a Bible term, but a common name for the meal that Jesus had with his disciples the night he was betrayed (Matthew 26:26-30)

主 祷 文 Zhu dao wen : Lord's Prayer. A written text of the Lord's Prayer. - see daogao

主 教 zhujiao : a Roman Catholic bishop. Neither the word nor the role are known in the Bible. In the New Testament each church had several unpaid overseers jiandu and deacons zhishi to help with the work.

主的日 Zhu de ri : The Day of the Lord. Judgement day.

主 日 Zhu ri : The Lord's day. Only mentioned once in the Bible (Revelation 1:10). Thought by some people to mean the Jewish Sabbath (Friday evening to Saturday afternoon). Thought by others to mean Sunday. Thought by others again to simply refer to the day that John received his vision being made holy because of the vision.

住 棚 节 zhupengjie : the Feast of Tabernacles. A feast where the Jews remembered how they had lived in tents in the wilderness (Exodus 23:16).

子 孙 zisun : descendant. Usually used to refer to Jews as descendants of Abraham, but the special descendant refers to Christ (Galatians 3:16).

祖先 zuxian : ancestors. The ancestors of Israel were the 12 sons of Jacob.

Sometimes in the CUV the spelling is reversed: xianzu. - see also **祭 祖** jizu

罪 zui : sin. Any breaking of God's commandments (1John 3:4).

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Items marked * are not Bible terms and are included for general reference purposes only.

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Aaron's staff. 亚伦的杖 Yalun de zhang :

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Abomination of desolation. 行毁坏可憎的 xing huihuai kezeng de :

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Jupiter. 丢斯 Diusi :
King 王 wang
Kingdom 王国 wangguo
Kingdom of God. 上帝的国 Shangdi de guo
Kingdom of Heaven. 天国 Tianguo :
Kings (1st & 2nd) 列王纪上下 Liewangji shang/xia

Korah, rebellion of. **可拉的背叛** Kela de beipan

Lake of fire. **火湖** huohu :

Lamb. **羔羊** gaoyang :

Lamentations **耶利米哀歌** Yelimi aige

Last Days. **末日** mori :

Last supper. **主的晚餐** Zhu de wancan :

Latin. **拉丁语** Ladingyu :

Law (ancient) **律法** lufa :

Law (modern)* **法律** falu:

Law of Moses. **摩西的律法** Moxi de lufa :

Leaven (yeast). **酵** xiao :

Leprosy. **麻风** mafeng :

Levite. **利未人** liweiren :

Leviticus **利未记** Liweiji :

Libertines. **利百地拿会堂** Libaidina huitang :

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Living God (Acts14:15) **永生上帝** yongsheng Shangdi

Logos. **道** Dao :

Lord of Hosts. **万军之主** Wanjun zhi Zhu :

Lord. **主** zhu :

LORD. **耶和華** Yehehua :

Lord's day. **主日** Zhu ri :

Lord's Prayer (text). **主祷文** Zhu dao wen :

Love one's enemy. **爱敌人** ai diren :

Lucifer. **明亮之星** Mingliang zhi xing

Maccabees.* **玛客比人** Makebiren :

Mammon. 玛门 Mamen :

Manna. 吗哪 mana :

Mary. 马利亚 Maliya :

Mediator. 中保 zhongbao :

Medium. 召鬼门卜的人 zhaogui menbu de ren :

Melchizedek. 麦基洗德 Maijixide :

Mercury (god). 希耳米 Xiermi :

Messiah. 弥赛亚 Misaiya :

Michael. 米迦勒 Mijiale :

Millenium. 一千年 yiqian nian :

Mint. 薄荷

Miracle. 神迹 shenji :

Missionary.* 传教士 chuanjiaoshi :

Morning star (Jesus). 晨星 chenxing :

Morning star (Isaiah). 明亮之星 mingliang zhi xing

Moses. 摩西 Moxi :

Mount of Olives. 橄榄山 ganlan shan :

Mystery. 奥秘 aomi :

Myth. 神话 shenhua :

Naaman 乃幔 Naiman :

Nadab and Abihu. 拿答和亚比户 Nada he Yabihu :

Name. 名 ming :

Narrow gate. 窄门 zhaimen :

Nazarite. 拿细耳人 Naxi'erren :

Nero.* 尼禄 Nilu :

New creation. 新造的人 xin zao de ren :

New Jerusalem. **新耶路撒冷** xin Yelusaling :

New man, old man. **新人和旧人** xinren he jiuren:

New self, old self. **新我和旧我** xinwo he jiuwo:

New Testament. **新约** xinyue :

Nicean Creed.* **尼西亚信经** Nixiya xinjing :

Noah. **挪亚** Nuoya :

Numbers (Book of) **民数记** Minshuji :

Offspring **后裔** houyi

Old Testament. **旧约** jiuyue :

Only begotten son. **独生子** dushengzi :

Outer man, inner man. **外体和内心** waiti he neixin

Overseer (elder). **监督** jiandu :

Parable. **比喻** biyu :

Paradise. **乐园** leyuan :

Passover. **逾越节** Yuyuejie :

Pastor (Evangelical). **牧师** mushi :

Paul. **保罗** Baoluo :

Pentecost. **五旬节** Wuxunjie :

Persecution. **逼迫** bipo :

Personification.* **拟人化** nirenhua :

Peter. **彼得** Bide :

Pharaoh. **法老** Falao :

Pharisees. **法利赛人** Falisairen :

Pilate. **彼拉多** Biladuo :

Pillar of smoke. **云柱** yunzhu :

Pope (Catholic).* **教皇** jiaohuang :

Possessed. 鬼付身的人 guifushen de ren :

Prayer. 祷告 daogao :

Preexistence (doctrine of).* 耶稣先存在论 Yesu xian cunzai lun :

Presbyterians.* 长老教会 zhanglao jiaohui

Priest (Catholic).* 神父 shenfu :

Priest (Jewish). 祭司 jisi :

Promise. 应许 yingxu :

Promised land. 应许之地 Yingxu zhi di :

Prophecy. 预言 yuyan :

Prophet. 先知 xianzhi :

Protestant.* 新教徒 xinjiaotu :

Protestantism.* 新教 xinjiao :

Proverbs (Book of) 箴言 zhenyan :

Psalms (Book of) 诗篇 shipian :

Quail. 鹌鹑 anchun :

Rabbi. 拉比 labi :

Rapture (Evangelical doctrine).* 末日空中大失踪 mori kongzhong da shizhong

Red Sea. 红海 Hong hai :

Redeemer. 救赎主 jiushuzhu :

Repentance. 悔改 huigai :

Resurrection. 复活 fuhuo :

Revelation 启示录 qishilu :

Rock. 磐石 panshi :

Rome. 罗马 Luoma :

Rosary (Catholic).* 念珠 nianzhu :

Sabaoth **万军** wanjun :

Sabbath year. **安息年** anxinian :

Sabbath. **安息日** anxiri :

Sackcloth and ashes. **批麻蒙灰** pi ma meng hui :

Sacrifice. **牺牲** xisheng

Sadducee. **撒独该人** Sadugairen :

Saint (in Bible). **圣徒** shengtū :

Saint John (Catholic)* **圣约翰** Sheng Yuehan :

Salvation. **救恩** jiuen :

Samaritan. **撒马利亚人** Samaliyaren :

Samuel (Books of) **撒母耳记上下** Samuer-ji shang/xia

Sanhedrin. **公会** gonghui :

Satan. **撒但** Sadan :

Saul. **扫罗** Saoluo :

Saved. **得救** dejiu :

Scribes. **文士** wenshi :

Scroll. **书卷** shujuan :

Second death. **第二次的死** di'erci de si :

Seed (descendant). **子孙** zisun

Seed (of a plant). **种** zhong

Seed of the serpent. **蛇的后裔** she de houyi :

Septuagint.* **七十人希腊文旧约本** qishiren xilawen jiuyeben

Sermon on the Mount.* **山上宝训** Shanshang baoxun :

Serpent. **蛇** she :

Seven deadly sins.* **七大罪** qi da zui :

Seven mountains. **七坐山** qi zuo shan :

Seven plagues. 七灾 qi zai :

Seven seals. 七印 qi yin :

Seventh Day Adventists* 安息日会 Anxiri Hui :

Seventy elders. 七十个长老 qishige zhanglao

Seventy (Luke 10) 七十个人 qishige ren

Seventy times seven 七十个七次 qishige qici

Sheep and goats. 羊和山羊 yang he shanyang

Sheol. 阴间 yinjian :

Sign of Jonah. 约拿的神迹 Yuena de shenji :

Signs (of the times) 兆头 zhaotou

Sin. 罪 zui :

Sinai (mountain). 西奈山 Xinai shan :

Sinai (wilderness). 西奈沙漠 Xinai shamo :

Six six six (666). 六百六是六 liubai liushi liu :

Sleep (death). 睡了的人 shuile zhi ren :

Sodom. 所多玛 Suoduoma :

Solomon. 所罗门 Suoluomen :

Son of Man. 人子 renzi :

Son of perdition. 沉沦之子 chenlun zhi zi :

Song of Songs 雅歌 yage

Songs of Degrees. 上行之诗 shangxing zhi shi :

Sons of God. 上帝的儿子们 Shangdi de erzimen :

Soul. 灵魂 linghun :

Spirit. 灵 ling :

Spiritualist. 召鬼门卜的人 zhaogui menbu de ren :

Synagogue. 会堂 huitang :

Tabernacle. 帐幕 zhangmu :
Taken away. 被接去 bei jiequ :
Talents (silver coins) 银子 yinzi :
TCV (Today's Chinese Version). * 现代本 xiandaiben
Temple. 圣殿 shengdian :
Temptation. 试探 shitan :
Ten Commandments. 十戒 shijie :
Ten plagues. 十灾 shi zai :
Tent. 帐篷 zhangpeng :
Third heaven. 第三层天上 disanceng tianshang
Thirty years old. 三十岁 sanshi sui :
Thousand years. 一千年 yiqian nian :
Throne. 宝座 baozuo :
Tithe. 十一税 shiyishui :
Tongues (Acts). 方言 fangyan :
Tower of Babel. 巴别塔 Babie da :
Transfiguration. 改变形像 gaibian xingxiang :
Treasures in heaven. 天上的财宝 Tianshang de caibao :
Tree of Knowledge. 分别善恶树 fenbie shan-e shu :
Tree of Life. 生命树 shengming shu :
Trinity (Theology). * 三位一体 sanweiyiti :
Twelve disciples. 十二个门徒 shi'erge mentu :
Twelve tribes. 十二个支派 shi'erge zhipai :
Unclean spirit 污鬼 wugui
Unknown god. 未识之神 weishi zhi shen :
Valley of Hinnom. 欣嫩子谷 Xinnenzi gu :

Virgin (Mary). 处女 chunu Maliya :
Wages of sin 罪的工价 zui de gongjia :
Way (in Acts). 道 dao :
Witness (a person). 见证人 jianzhengren :
Word of God (Bible). 上帝的话 Shangdi de hua :
Word (John 1:1). 道 Dao :
Work (employment). 工作 gongzuo :
Works (deeds). 行为 xingwei :
Works of the flesh. 情欲的事 qingyu de shi :
Yahweh. 耶和華 Yehehua :
Zealots. 奋锐党 Fenrui-dang :
Zechariah. 撒迦利亚 Sajialiya :
Zeus. 丢斯 Diusi :
Zion. 锡安山 Xi'anshan :